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THE VISIBLE

AND

INVISIBLE WORLDS.

BY

REV. JOHN W. VAHEY,

Ridgeway, Wis.

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PREFACE.

The following work has been written through a desire of showing, by philosophical argument, the harmony that exists between true science and divine revelation. As both are from God, the thought acted upon my mind that there could be no antagonism between them, and, in the course of this work, it will be seen that there is none. I was further induced to write it from the force of negative judgments I more than once expressed in controversies against conclusions deduced from speculation, which affirmed that, not only the bodies which form our solar system, but those that compose star systems, are inhabited by human beings. I was still further induced to write it, in order to furnish some of my readers with philosophical arguments through which they could refute the silly systems of agnostics, evolutionists, positivists, atheists, pantheists, materialists, communists, socialists and anarchists, which deny the existence of God, the omnipotent *fiat* that created the universe, complex man, the animal and vegetable kingdoms. After writing a few pages, I determined to give up the undertaking, owing to the difficult nature of the subjects I had

to treat, but through perseverance I succeeded in my project.

As far as I am able to judge, my book is in harmony with true science and the teaching of the Church. In the examination of questions, I am certain that the conclusions I deduced are in conformity with scientific truths and the dogmas of revealed religion. Should the Church pronounce sentence against any opinion I have advanced, I will consider the same as erroneous.

J. W. VAHEY.

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INTRODUCTION.

The existence of God and the invisible worlds; the creation of matter and its formation into vast, ponderous bodies; the creation of spiritual entities and their fall; the creation of primal man and his fall; the establishment of society and true religion have been, and still are to many minds, problems difficult of solution. The darkness that envelops those questions, is not real, it is only apparent, and results from the absence of faith, which is light to the soul, and from the assignment of a province to finite reason that is above its powers of research.

Although reason is a divine gift, by the light of which, through the relation of cause and effect, the existence of a necessary Being can be apprehended, yet it cannot act on the supernatural, so as to be the sole standard of determining with certainty the meaning or value of divine truths. When reason *alone*, treats the supernatural, its conclusions are only opinions which do not induce certainty. The only result from its research in this respect, is antagonism to faith, which is nothing more nor less than rationalism. Faith, from its divine source and intrinsic nature, induces the

mind to accept the principle proposed as true, because of the testimony of Eternal Truth—God, who cannot deceive.

Faith illuminates the world of reason as reason does that of sense, and, thereby, gives it a wider and a higher field of activity. Whenever reason usurps the domain of faith, error will result, because it assumes an office wholly above its limited powers. It follows, therefore, that unless faith directs the human mind in the acquisition of spiritual knowledge, it will incline towards indifferentism, if not towards materialism.

In the absence of a direct revelation designative of the location of a place in the invisible world, the mind can examine the partly received theory of its location, and should it find that the theory is antagonistic to reason, it can reject it without being rationalistic or heretical in its conclusions. This I want the reader to bear in mind, when he examines my reasoning on the assumed location of purgatory, hell and the nature of their fires. When the mind attempts to reduce divine revelation to the value and force of limited reason or scientific research, then, its deductions are rationalistic.

True science teaches that man is a complex being—that is, that he is composed of reason and sense, or of spirit and matter, and that his first knowledge is acquired through the medium of sense. As a proof of this, we have the certainty that his infantile or first stage, is that of pure sen-

sation; his next is that of perception, while his third is that of recognition. As these result from the force of sense, and not from the action of his intellect which is dormant, evolutionists deduce the conclusion that soul and instinct are one and the same. They say: "As sensation, perception, parental recognition and the expression of material wants, act alike on the infant and on the animal, they are results from instinct and sense, and therefore, that that which we call soul is only instinct, or the principle of animal life."

If agnostics, evolutionists and materialists could see the inanity and the vapidity of their theories as Christian philosophers do, they would not be so ready to deduce their "therefores" from shadowy speculation. The fallacy of this conclusion I shall show in the course of this work. I will however, state here, by way of disproving this conclusion that instinct does not ascend in the scale of expansion, while reason does. The infant's recognizable and expressive powers result from its sensative and perceptive, which are budding into the intellectual. In as much the child possesses a sentient principle, it is intellectual only proportioned to its infancy. The recognition of its parents and the desire to have its wants supplied, we cannot look upon as direct results of the souls operation, because in this stage of its potency it is incapable of reflex action; but in proportion as it gains strength it developes itself through external

mediums, and this is the reverse of instinct, which has no rational force in *potentia*, or latency.

Through the world of sense the youth sees matter, examines its various forms, and his reason, which is his fourth stage, gives him the certainty that the material world exists. But he further reasons. He says to himself: "Now through the medium of sense I acquired the certitude that matter is, and through the light of reason that I myself am; that in as much as I am, I must be an effect from a cause, because I could not be my own cause. Then, being an effect from a cause, I believe this to be self-energizing, ubiquitous, absolute, omnipotent and self-existing. This conclusion I arrive at from the conviction of my *sensus intimus*, which gives me the certainty that brute matter could not endue me with a quality not intrinsic in it." As will be seen this conclusion is a result of reason illuminated by divine faith which is the fifth stage. While reasoning on causation he is led to a First Cause, and here he stops, because he cannot go outside this Infinite Circle, this Dominant Power. Having acquired the certainty that God exists, that He is eternal, supreme and omnipotent, he finds no difficulty in accepting the belief that He is the Creator of the universe and the human soul. If God did not, then, who or what else? Was it nature, or chance or matter? It will be seen in the course of this work that neither of these have creative nor formative energy, and hence, that they

did not and could not create the universe and the human soul.

To acquire a knowledge of the all-energizing and all-controlling Deity, of the origin of the universe and the human soul, sense, reason and faith must work harmoniously on the plane of investigation. As sense leans on reason, so must reason on faith, which is to the soul what light is to the eye. It must be admitted that if men be deprived of material vision, they cannot see physical objects, and that if they be spiritually blind—that is, if they have no faith, they cannot see the supernatural, and hence, become *atheoi*, (without God) fall back on the contingent and endue it with attributes that exist inherently in the Self-existing and Infinite. By thus acting they envelop themselves in the forbidding folds of spiritual darkness, which they cannot dissipate without the grace of God and the light of true faith.

That this conclusion is true is evident from the wild, vapid speculations of Mr. Bryant, a "scientist and a modern leader of thought," who admits of nothing outside of self-consciousness, of nothing outside of the world he knows—that is the physical world. He states, but fails to prove, that matter never existed prior to force; and that its presumed existence is a fiction, or a metaphysical noumenon of the middle-age mode of thought. His god is World-Energy, whose self-conservation is the eternal process of creation. These aberrations, with many others, will be refuted in this work.

Reason and sense act on a natural plane, faith on a supernatural. Reason imparts to us a knowledge of the material world, and of ourselves. It gives us the certainty that the universe and ourselves are contingent entities, and that, as such, are results of primary causation. Faith gives us a knowledge of God, of our dependence on Him, and of the supernatural in all its various degrees of sublimity, glory and beauty.

The purpose then, of this work is to account for the origin of the visible and invisible worlds; for the formation of those bodies that spangle the heavens; for the elimination of light out of chaotic matter; for the three first days of creation; for the laws that govern bodies in space; for the creation of angels and their fall; for the creation of man and his fall. In connection with these, it will treat of our solar and star systems, and disprove the theory of some scientists which asserts that they are inhabited with human beings. It will, also, treat of evil, its root, and will examine the speculation advanced by some and accepted by many that the fire of hell is that physical fire which exists in the nucleus of our planet. Besides these, it will treat of the world of man, of purgatory, of hell, of heaven, of labor and capital, of the origin of society, of the civil power, of the divine right of kings, of unjust laws, monopolies and the public school system. To a mathematical certainty it will prove the unity of revealed religion.

For the benefit of my readers who may not be versed in physical and metaphysical science I have used language as simple as the subjects would admit. I have also done my best to condense, in order to place the work within the reach of all. Owing to the fact that the company who printed my book had neither Greek nor Hebrew type, I was forced to put my quotations from these languages in English characters. As the work is partly philosophical it needs no recommendation. Its object is its best recommendation. Should anything be detected in the work not in harmony with true science, let the same be attributed to my judgment and not to my will, for I have done my best to place my work within the circle of truth.

The Visible and Invisible Worlds.

CHAPTER I.

THE FOUR FIRST DAYS OF CREATION—WERE THEY SOLAR DAYS?

"In the beginning God created heaven and earth"—that is, produced, formed and submitted to order organized worlds and the matter that composed them. "And the earth (matter) was *in anis et vacua*, void and empty," or as it is expressed in Hebrew, *tohu* and *bohu*, "and darkness was upon the face of the deep; and the Spirit of God moved over the waters."*

That the term "beginning," is obscure must be granted. To assert that it refers to the "beginning" of the unbegotten Son of God would not be correct, because the Eternal Logos had no beginning, He always was and will be. Then, to what does it refer? In my judgment it refers to the creation or production of the matter that entered into the formation of our solar and star systems. It is inferential, also, that it refers to the creation

* Gen. i, 1.

of angels. Some of the holy Fathers held this opinion.

Of the nature of primal matter which entered into the formation of the universe, we can form no conception, because it did not come into the field of sense before it received form. And, even, after it was impressed with form, we know nothing of the nature of its essence. If we trace it to its first beginning, we arrive at the conclusion that it is a result of Power, and therefore, is distinct from God, who has given it existence of its own, which it enjoys in time and space. The key to the solution of this difficulty is had from the fact that Moses addressed his language to the intellect through sense. Primal matter, although a being, before it received form, could be apprehended by the intellect, but could not be known by the senses.

To accept primal matter as a being without form involves a difficulty that is not easy of solution. Some philosophers, to evade this, tell us that "*materia informata*" was purely potential, and that it occupied a plane of nihilism." As such is hard to conceive, because of its non-existence, it must be rejected. It must be rejected, because it is non-scientific and intrensically false. If primal matter enjoyed only potential existence, it was simply nothing, and hence, was not an entity, owing to the absence of essence. But this we cannot admit, because, by the force of the creative act it passed from a possible to an actual, and there-

fore, had essence, and therefore, too, was a being. Now, as chaotic matter had a quiddity of somekind, it had form of somekind also, not corporeal, but an unwrought, cosmical and vaporous one according to its position in space. It did not fill space before air, fire and water were eliminated out of it, elements which played an active part in its subsequent solidification, and before bodies received determinate forms which placed them in the field of sense and submitted them to the guidance of laws.

From the foregoing it will be seen that I do not admit that primal matter had material form, but cosmical, and hence, as Genesis narrates, it was *void* and *empty*, that is, it was shapeless, because non-compressed. It was a moving mass without density, compression, light or defined limits. That this is true science attests, for it demonstrates, that even now, cosmical vapor floats in the universe, and that, in the dim, dark ground of immensurable space, bodies are in a formative state through the energy of First Power — God, who evoked matter from non-being to being. Science further attests that matter, as it now exists, is chemically reducible to a void or gaseous state, viewed under the light of chemistry it is resolvable to igneous vapor. A thing may disappear through decomposition, but its constituent parts continue to exist under other modifications. Not a solitary molecule has been lost since creation's dawn. The steam that escapes from an engine, the water that

is absorbed from our seas, lakes and rivers, float on the air, form clouds and retain intact their constituent elements, oxygen and hydrogen. Science still further attests that vapor once floated through space; that an ethereal sea, so to speak, which insinuates itself into the particles of all material bodies, pervades the uttermost chambers of space; that this element, which is of a repellent nature, is luminiferous, but non-luminous, and therefore, that it is as dark as Erebus. It is, consequently, as different from light as sound is from the air through which it moves. I am aware that some scientists accept ether for light, one and the same with it, but they are mistaken. In the mythology of the ancient Greeks the belief was incorporated that they were one and the same, for Hesiod says: "From chaos came night, and from night was born (egenoto) ether or light. Ether, which is not so elastic in a refracting medium, as it is in free space, is a medium for the transmission of light, as is air for that of sound. From this it will be seen that true science is not at varience with the mosaic record of creation, which states that "darkness was on the face of the deep."* The force of the term "deep," we will soon investigate.

"And God said: "be light made, and light was made. And God saw the light that it was good, and He divided the light from the darkness; and He called the light day, and the darkness night, and there was evening and morning, one day."[1]

* Gen. i, 1.
1. Gen., i, 3, 5.

The duration of the epoch, from the creation of rudimentary matter to the production of light, is beyond mental conception, because enveloped in dense darkness. This period may embrace billions of millions of years, if indeed, the term year can at all be applied to it, since it was not a measure of time. During this epoch, death and silence reigned supreme. The dark, primeval, watery mass was now aroused from its slumber by the elimination of light out of it, which not only gave it visibility and outline, but form, also.

But here a problem presents itself which science cannot solve. It is as remote from its grasp as is the irresolvable nebulæ that exists outside the deep, dark vaccuum which forms the apparent boundary of our stellary firmament. In fact, it has to look upon it in silent wonder. This difficulty results from the fact that neither nature nor science (art) has yet succeeded in demonstrating that light or heat has an existence independent of a luminous source, or of a body in a state of combustion. Light and heat are sensations which act on the animal eye and body, and result from the sun, from electricity, from vital, mechanical and chemical action. The earth also produces heat. Now, as none of these were evoked into existence when the Eternal Word eliminated light out of chaos, we are totally in the dark as to the nature and source of this primordial light, which constituted the first day.

One eminent writer, whose works I consulted

on this question, says that *fiat lux*, "be light made," was the "manifestation of God to matter." Another, that *fiat lux* "was the creation of angels." Leaving the reader to accept or reject those opinions, I will state, and prove hereafter, that the *fiat lux* was the formation of luminous bodies in space, which were not indued with attractive force or axial motion before the fourth day of creation. From the time of their formation till the fourth day, they were influenced by the law of inertia or passivity.

Paradoxical as it may sound on the ears of my readers, light intrinsically, that is, in and through itself, is invisible. Although material objects are manifested to our vision through its vibrations in a medium, yet of its nature or essence we know nothing. In the world of sense we know that it is an effect, and this is about all the knowledge we can acquire of this mysterious force. Like the essence of matter, it is one of the things that is not seen. Light in a supernatural sense, is coeval with God, being His garment. "Thou hast put on praise and beauty; and art clothed with light as with a garment."[1] Light resulting from a luminous source can be defined, but light existing as an elastic, imponderable fluid, which pervades all space, as some physicists assert, cannot be described, because it does not exist. This luminous, ethereal force, which, some philosophers say, pervades all space and exists independent of a

1. Ps. ciii, 2.

luminous source, is only an *ens rationis*. Outside their intellects it has no existence. In space ether is only a medium for the transmission of light, as said before, as is air for that of sound. And here I will refute a theory on sound which recently came under my notice.

Sound, which is only an impression the mind receives through the organ of hearing, is said by a recent writer* to be a "*substance* as real as matter itself, although it is *immaterial*." How sound can be "substantial" and "immaterial" at the same time, is hard to be conceived. It is still harder to conceive it as "one of the forces of nature," but modern science is "progressive." The crash or roar of the atmosphere, when its equilibrium is disturbed by electric force, is nothing more than an impulse which emanates from the collision of a negative and a positive cloud. So soon as the force that effected those clouds ceases its action, the noise which resulted from a collapse of the air ceases too. Now, after the sound or noise ceased, if substantial, to what element did it return? Sound cannot, without torturing common sense, be classified, as "one of the forces of nature, with gravity, magnetism and electricity. Sound is only a form of motion produced by force. As all substantial entities in the universe are ponderable, and as sound is not, therefore, it is not a "substantial entity."

*The MICROCOSM, Vol. vii., n. 2, p. 26.

Before I revert to the phenomena of light and electricity, I will state that it is no way to solve a difficult question by deducing a conclusion from it more obscure than itself. Although I grant that light and heat are manifestations of electricity under varying conditions and in varying degrees, yet I do not grant that electricity is the sole agent which supplies light and heat, because in its normal state, it supplies neither the one nor the other. In its latent state it is as impalpable as it is passive, and therefore, does not pervade the immensity of space, as an imponderable ocean of light; and therefore, too, it was not the light which God created on the first day. A philosopher who mentains the theory I am refuting says: "If hydro-carbon or alcohol be ignited, it will be found that the light which they emit is no part of these elements, and that, although the light is diffused in all directions, yet, not an atom of the elements in a state of flagration is diffused." This does not prove that the light eliminated from chaos on the first day of creation, has an independent existence. It does not even prove that the light emitted by the hydro-carbon or alcohol has an independent existence. When the source of this light is consumed, does not its light go out with it? Then, where is its independent existence. The material substance of the hydro-carbon and alcohol is prevented by the laws of gravity from diffusion in all directions. When in a state of combustion, their light, which is imponderable, acts through its

medium, and this is the extent of the phenomenon. In the whole expanse of the universe no being enjoys independent existence. Everything in nature is secondary, and hence, is an effect either immediately or mediately of Primary Causation.

Dismissing the question for the present; through the potency of *fiat lux*, a separation of the cosmical elements was made and light evolved from elementary matter. Thenceforth, chaos was no longer *tohu* and *bohu*, "void and empty," for the light eliminated out of it, enveloped it, shone upon it and imparted outline to it, form and visibility. God pronounced the result of His creative act "good" and because of its brilliancy, He called it "day," a measureless period, or He called it day to distinguish it from the dark mass out of which it evolved. The word "called" was not an articulate sound; it was only an expression of the divine will and is used to convey the idea that motion was imparted to the light that slumbered in inert, chaotic matter. In every language spoken by the members of civilized communities the word "called" denotes an introduction into life, or a transition from passivity to activity. We often say that we were *not* before we were *called* into life by Almighty Power. "My hand also hath founded the earth, and my right hand hath measured the heavens; I shall *call them* (the heavens and the earth,) and they shall stand together."[a] Inanimate matter under-

[a] Isaiah, xlviii, 13.

stands what God requires of it, and obeys Him; man does not in all cases!

"And there was evening and morning, one day."[a] One would naturally ask, why does not morning instead of evening usher in this primordial day? Because morning expressed a solar day, while evening and morning, or darkness and light implied a measureless period. The word, "day," (*yom*) used by Moses was not a solar day or a measure of time. It meant light and the motion imparted to it through medium of ether. From chaos came forth night, and from sable night evolved light. The evening was the darkness of chaos, over which the Spirit of God moved, who separated light from darkness, and this result of the divine Will is called day. As the rude intellects of the Hebrews could form no idea of a measureless epoch, Moses used the word "day," which argued the existence of light, or he substituted light for day. St. Paul used the term, day, in the sense of fire, light and illumination.[b] At this creative stage of the universe, Moses knew very well that the first day was not a phenomenal measure of time. That this is true, we shall see hereafter. The Redeemer used the word in the same sense. "I must work while it is day, the night cometh when no man can work."[c] The production of light out of the dark, chaotic matter and its reflection on the same, is called day, which prefigured our solar day and faintly symbolized Uncreated Light.

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a Gen. i, 5.
b 1 Corin. iii, 13.
c John ix, 41.

Although the Hebrew words, *ghereb* and *boker*, which express evening and morning, are etymologically opposed, yet they not only convey the idea of unity and continuity in the series of creation, but also, a parting of the cosmical elements through the force of light that was eliminated from the dark and non-defined mass. They express a blending, *ereb*, which was followed by a gleam, or a twilight dawn which resulted from, or was evoked from darkness, *chosheck*, through the effectiveness of First Power. The Eternal Word commanded the latent, impalpable light that existed in slumbering choas, to assume motion, and to give visibility to the mass from which it came forth. It no sooner obeyed the command than it was called "day." The commencement of this first cycle, or day was the creation of matter, which, because of its utter darkness, was primeval night—that long night which embraced trillions of years, or the evening of the first day ushered into existence by *fiat lux*.

If agnostics, materialists and atheists were but partially versed in the Hebrew language they would not object to Moses for calling the first period of creation, a "day," because they would find that the word did not always express a definite period of time. It often, as in this case, designated an epoch, regardless of the idea of a solar day. That the mosaic day, *yom*, expressed an indefinite period of time, is evident from the words addressed by the Almighty to His Eternal Son. "Thou art

my Son, this day, *yom*, I have begotten thee." [b] Now as the Logos was eternally begotten of the Father, the day, *yom*, was without beginning, and hence was not a measure of time. The prophet Amos says: "Behold the *days* are coming, saith the Lord, and I will send forth a famine into the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from north to east; they shall go about seeking the word of the Lord, and shall not find it. In that day, *yom*, shall fair virgins and young men faint for thirst." [c] Certainly, the day spoken of here did not at all mean a solar day, but an indefinite period of time. I might, if necessary, multiply examples of this kind.

On the first day of creation, there was intense darkness, out of which light was eliminated. The darkness was evening, *ghereb*, and the light was morning, *boker*, one day. The evening and the morning could be metaphorically accepted as the beginning and the ending of the works of God *ad extra*, or the creation of the universe.

Some writers, whose works I have examined on this question, assert that the evening and morning, or the first day of creation, does not imply an epoch of time. But as their so-called reasoning is *petitio principii*, it is valueless. To my mind, the evening is the commencement of the creative act, the morning is its completion, and

b Ps. ii, 7.
c Amos, viii, 11—12,

both are called one day, an indefinite period, during which the Eternal Word was perfecting the universe through His own energy and that imparted to second causes. I think it is sufficiently clear to an ordinary mind, that the evening and the morning designated as one day, convey the idea of an indefinite period. Certainly in the absence of the center of our system which would be a measure of time, there is something in this first day, very remote from the ordinary conception of days, months and years.

The charge of falsehood, preferred against Moses by agnostics for calling this epoch "one day," is entirely groundless, so soon as we accept it as an indefinite period. That Moses did not consider it a measure of time through a revolution of our planet around its center, is evident from his subsequent narration of the sun's formation and suspension in space on the fourth day, which was a measure of time. When Moses wrote the Book of Genesis, when he described the chaotic state of primeval matter, and when he said that the incipient act and its termination was "one day," he knew the length and the consequent value of a solar day as well as we do, and so did the Isrealites. Of this there can be no doubt, for in this opinion Rabbinical writers and the Fathers concurred.

Why did not this question, which infidelity has raised, occupy the minds of the Hebrews? Why did they not ask Moses whether it was or was

not a solar day? Because their minds were impressed with the conviction that the first day of creation was an indefinite period. That this is true their writings attest, which, time and again, express the phenomena of creation. They knew as well as we do, that the term "evening and morning—one day," had no determined value, and hence, accepted the first day as a measureless period. The prophet Micheas, speaking of Bethlehem, as the future birthplace of the God-man, said: "And his going forth is from the beginning, from the *days* of eternity, *yom olam*."[a]

If Moses stated that the first day of creation was a measureless period, and if the writers of the Old and New Testament avoided the use of figurative language, the mysterious grandeur of God's revelation to man would disappear, and then the world of sense would have nothing to present to the world of intellectuality. It follows, therefore, that the terms, "evening and morning" are radical conceptions and physical appearances which express the result of Omnipotent Power employed in the first epoch of creation.

The passivity natural to matter is called evening, and the act of the Divine Will that disturbed this repose, is called morning—one day, an indefinite period. Every Hebraist, no matter how poorly he may be versed in the language, knows that its idiom is different from that of any other language; that it abounds in metaphors and

a Mich., v. 2.

sensible conceptions which address themselves to the intellect for explanation. This, then, being true, no one except an infidel will scoff at, and attempt to invalidate the Mosaic record of creation; no one, except an infidel, will scoff at the Word of God, which is light to the human mind.

"And God said let there be a firmament in the midst of the waters. And God made a firmament, and divided the waters that were under the firmament from the waters that were above the firmament. And it was so. And God called the firmament Heaven, and the evening and the morning were the second day."[a]

The formation of a firmament out of semi-chaotic matter was the next act of the Creator in the series of creation. Here it will be seen, for the conviction forces itself upon our minds, that God, with more than mathematical precision divided the matter into distinct and measured quantities which entered into the formation of primaries, planets and satellites; of self-luminous and opaque bodies, which revolve in space. I am well aware that materialistic "philosophers" will deny this, and assert that "all bodies in space when formed by matter acting on matter, were self-luminous; that some have cooled, while others are in the act of cooling." For this scrap of materialistic science we must be thankful and use it proportioned to its inherent truth. We will see in the course of

a Gen. i, 6, 7, 8.

this work that dead matter did not form suns, planets and satellites, but that God did. If planets and satellites, in their infancy, so to speak, were in a molten state, it does not at all follow that they were self-luminous. The property of emitting light belongs to primaries or suns, and results from the fusibility of the various metals which exist in their nuclei, which are not known to exist in the interior of planets or satellites. The truth of this statement is attested by the spectroscope and the lava that is ejected by active volcanoes. Through the spectroscope we acquire the certainty that the sun's photosphere is a result of metal in the state of fusion, and through the action of volcanoes, we acquire the certainty that the matter ejected is composed of cinders, tufas, vapor, gas and some other materials, none of which have been detected in the nucleus of the sun, except gas, and therefore, the components of self-luminous and opaque bodies are not of the same nature. It is true that some bodies in space have cooled, and that others are cooling, because every material body is doomed to have its form changed; but it is not true that their production and formation were the work of chance. Could chance or nature, or matter acting on matter, give the cosmical vapor a solidity and a spherical tendency? Could they give molecules attractive force, and a tendency towards their central mass? Could they give bodies in space a peripherical form? Could they give the systems of the complex

universe, their homogeneous structure, which imparts beauty and sublimity to them? Could they fetter the heavenly bodies with the invisible filaments of gravitation, which creates an equilibrium throughout space? No, indeed.

Astronomy teaches that the planets require from their center a mathematical measure of tangential force to keep them balanced in their orbits, which they could not receive if their orbits were circular. If circular, heliocentric attraction would either unduly expand, accelerate, or contract their motion, so that the balancing beam would not be equipoised, and hence the destruction of body after body, of system after system, would result. Is this the work of dead matter? No, it results from the *fiat* of God, and yet infidels, through their own unspeakable insignificance, tell us that there is no God!

Then, the vaulted, blue and crystalline dome of heaven, set with brilliants and furnished with a vast aereal sea, which surges around us, enters our lungs and promotes our vitality, was called into existence by the *fiat* of God. It was, but according to the teaching of science, the firmament is neither a blue and crystalline dome, nor a vaulted one, but a vast expanse in which material bodies are poised and balanced, to declare the glory of their Creator, and to shed their dim light on man, who ranks next to the angels in importance. The firmament mentioned here, is neither a solid plane nor the heaven spoken of in the first verse of

Genesis. As before remarked, it is an immensurable expanse represented to our minds through the world of sense, for our contemplation. The dome of heaven is only apparent, while its blueness is a result of the atmosphere which is a sonorous medium, as is ether a luminous one. Were it not for these media, darkness would envelop our planet and sound would not act on our organs of hearing. The atmosphere, as its name imports, is not spherical. It is an expanse which has no defined limits, and is supposed to be unfit for animal existence at a height of seven miles. The atmosphere is an invisible,[a] transparent fluid, very elastic, compressible and ponderable. Its properties are oxygen, nitrogen and carbonic acid.

Some writers on pneumatics tell us that the limit of our atmosphere is 58 miles; others, that it does not ascend in space higher than 40 miles, but these opinions I reject on the authority of science, which teaches that "when two fluid columns are in equilibrium with each other, their heights are inversely as their specific gravities." Now as the specific gravity of mercury is 10464 times that of the air which surrounds us, its height would be found by the proportion, to be almost five miles. The density of the atmosphere is not at all uniform. It decreases in a geometrical ratio, as its altitude increases in an arithmetical one. This law is

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a As the blueness of the firmament results from the atmosphere, I think we might assert that the atmosphere is visible. The question is of little importance.

rooted in the decreasing weight of superincumbent air at increasing altitudes. At a height of 35 miles air would be a thousand times less dense than that at the earth's surface. When a ray of light enters the atmosphere it pursues a curvilinear path which is concave towards our vision, and hence, we do not see the heavenly bodies in their true position. We see them only in the tangent of the curve of refraction, and therefore, they appear nearer to us than they really are. From this cause results the apparent dome of heaven.

The statement has been accepted because demonstrated as true, that the atmosphere is the common abode of all gases and vapors; that it condenses the organic substances of plants, whose particles float on it and afterwards enter into the animal tissue, through the effectiveness of the sun's heat, which warms it and gives it motion; that it is an efficient force in the disintigration of rocks through solar heat; that it promotes the lives of the animal and vegetable kingdoms; that it is a moderator of solar heat and a conductor of water from the earth to the heavens, which falls again on the earth in fertilizing rain. Moreover, when it becomes tempestuous, it prevents by its agitation, the ocean from becoming stagnant, and it frees itself of the pestilential germs it absorbed while its equilibrium was undisturbed by variations of temperature. From this it will be seen that tempests and hurricanes, so much dreaded by mortals, are put in motion for their benefit.

Then, through the activity of the divine Will, the atmosphere evolved from chaotic matter. Yes, and its evolution displays the goodness of God, who framed the universe by the potency of His word that "from invisible things, visible things might be made,"[a] and these for man's benefit. But infidelity ignores the Creator of those gifts, and by the act deifies brute matter. How dark, how blind is human reason, when non-illumined by the jeweled blaze of divine faith.

It was during this epoch, which may have been trillions of years, that limestone, oolite, marble and chalk were formed through the secretions of mollusks, crinoids, polyps, zoophytes, numulites and rhizopods, marine animals that lived and died in succession. It was during this period that conglomerate rock, or consolidated gravel, siliceous sandstone, sand beds and gravel beds were formed through secondary causation or natural agency. The carbonic acid which existed, and still exists in the water, formed a glutinous substance that cemented the components of conglomerate rock and the sand that entered into the formation of sandstone. It was during this epoch that ravines were excavated; that cliff-limestone was furrowed; that huge boulders were removed from the site they once occupied; that rounded pebbles were formed through the force of friction; that mountains and hills were formed. Those vast mountain ranges which are to be seen on

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a Hebrews, xi, 3.

all parts of our planet, owe their formation to the surging of the water and to subsequent igneous action. The subsidence of the earth's crust, or its contraction from cooling, contributed largely to the formation of mountains, which commenced with the Cambrian and ended with the Carboniferous period. After the waters were gathered together in one basin, the "mountains went up," that is, appeared. *Ascendunt montes, descendunt campi.*[b] In another place the Psalmist says: "The deep like a garment is its (the earth's) clothing; above the mountains shall the waters stand."

Oh! what a vast and glorious field of research this epoch opens to the human mind. Every creature that enjoyed life during this period, worked for man. Everything framed, formed and fashioned through the energy imparted to those marine animals, was for man's benefit. Sedimentary accumulations, which solidified on the bottom of the deep through chemical action, were for his benefit too. No language can express, no mind can conceive the immensity of God's action, of God's love for man. Not until the human soul enters into the marvelous glory of heaven, not until it feeds its vision on the blissful, dazzling, ecstatic light of the Triune Deity will it know all that God has done for man.

"And God said: Let the waters that are under the heaven be gathered together into one place, and let dry land appear. And it was so done.

[b] ciii, 6, 8.

And God called the dry land Earth; and the gathering together of the waters he called Seas. And God saw that it was good."[c]

Through the divine activity on the second day of creation, the semi-chaotic matter was divided into two masses above and below the firmament, and now, a part of these, so divided, is about to undergo condensation. The waters are gathered together in one reservoir for the purpose of promoting international commerce in the future history of humanity, and are called seas, while the compression of the molecules that remained, through chemical agency caused aridity, from which intense heat resulted, and this dry (*arida*) land, God called the earth. Here we can obtain a mere glimpse of the source of the fiery sea that existed in the bosom of the earth, and at the source of the salt that is found in the sea-water. Chlorides, which are elementary substances and constituents of salt from their solubility, when consolidation commenced, commixed with the water and imparted to it its salty element. To these, in lapse of ages, were added other saline ingredients which resulted from volcanic minerals containing an appreciable quantity of salt that was washed into the sea. But, what of our inland seas of fresh water? If I were to write on the glacial period, I would show their origin. However, they are of a formation later than that of the seas, and for man's benefit, are the special

c Gen. i, 9, 10.

work of God, either immediately or through second causes.

Thus far in the series of creation we have seen that light was eliminated out of void, empty matter; that the atmosphere was obtained from the liquid, and the solid again, out of the liquid. The displacement by division and separation, and the motion incident thereto, generated heat, *arida*, which imparted pulsation to nature's heart for the first time.

The dry land that entered into the earth's formation, and into all the other bodies in space of the same chemical combinations, is composed of seventy primary elements, all of which, except three, are solids, and therefore, reducible to a metallic basis, and therefore, too, to a state of igneous fluidity. If we suppose, then, that this was the condition of *arida*, we can account for the heat in the nucleus of our planet. If this speculation be true, and it is, through what agency did it cool, and how was its crust formed? Through the cooling influence of oxygen, nitrogen and hydrogen, which constitute our air and water, and which floated over the fiery mass for trillions of years, perhaps.

Through supernatural causation, during the second epoch, or through the formative activity of the Diety, we see stupendous, natural effects produced. The undefined, immensurable waste of waters, over which the RUAH ELOHIM, the "Spirit

of God moved,"[a] gave place to a world gorgeously decorated and marvelously enriched on which man was soon to appear, and which he was to possess. To matter that was *tohu* and *bohu*, void and empty; solidity, density, volume, form, ponderosity, extension, compressibility, and the force of attraction and gravitation were imparted, which called into action chemical affinity. Plains and mountains appear from the fact that the waters were being gathered together in one place, and bodies in space are about to commence their elliptical motion around their respective centers. Oh! how sublimely, how harmoniously connected are all the links in the chain of material creation. How grand are the effects produced during those two first epochs of creation by Almighty Power!

After the cooling process ended, and after the earth was formed, God said: "Let the earth bring forth green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such that yield seed according to its kind, and God saw that it was good. And the evening and the morning were the third day."[b]

To this simple, but sublime record of creation agnostics object. Their objection is based on the presumed impossibility of the earth's fecundity prior to the formation of the sun and its suspen-

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a Gen. i, 2.
b Ibid. i, 11-13.

sion in space, and hence, that, "owing to the non-existence of our season-producing center, the statement of Moses is false." The vapidity of this conclusion will be seen from the fact that light and heat, which are one and the same, were active during the first two periods of creation, and hence, so soon as the earth was solidified, promoted the growth of vegetation. If our agnostics were to visit the Artic region they would find that during its long night of Winter cryptogamia, lycopodia, lepidodendra, moss, calamites, herbaceous plants and shrubs flourish luxuriantly independent of solar influence. Besides, there was only a commencement of vegetable life, an evolution resulting from solidification. *Arida*, or dry, heated matter commenced slowly to develop itself through the energizing powers imparted to it by its Creator, and this incipient, natural activity Moses narrates with a simplicity truly sublime. He tells us that vegetable life or force, was no sooner imparted to the vegetable kingdom than it commenced to act, by bringing forth green herbs.

In the Mosaic account of creation, we must not forget that the language he used is very phenomenal, and hence, that philosophy must yield assent to the cosmical truths presented to our intellects through the world of sense. Divine revelation being superior to science, by a law of its nature, is independent of it, but is not its negation. As both are from God, they harmonize. The non-harmony apparent to the intellects of

agnostics results from their rejection of God and the deification of reason which place them beyond the pale or circle of truthful logic. In the wild philosophy of Mohammedanism there are less absurdities than in that of agnosticism and materialism.

During the third epoch of creation, the crust of the earth was formed, which is composed of clay, gravel, equeus, igneus and metamorphic rock, and various kinds of mineral. It was during this period that coal was formed through the agency of second causes, under the guidance of a First.

The wisdom of God, His benignity towards man, are wonderfully displayed during this epoch, through the fecundating energy He imparted to nature. He saw that, in lapse of time, the human beings He was soon to call into existence, would need fuel to promote their material comfort, and hence, He eliminated carbonic acid gas out of the atmosphere, which, from its density, gravitated towards the earth, solidified, and, in union with other ligneous material, formed coalbeds. If this prodigious mass of carbonic acid gas still floated on the air, animal life would be impossible on the surface of our planet. The change in the primeval atmosphere, which diminished the volume of carbonic acid, and increased that of oxygen, was not at all accidental, as agnostics assert. No, it was the work of God, who was fitting the earth for man to abide on. The atmosphere of the third creative period was so heavily loaded with this

noxious gas, that hot-blooded animals could not breathe it and live, and hence, it was partially consumed by the luxuriant vegetation that flurished during this period, through intense heat which resulted from thermal equilibrium.

As the atmosphere, the ocean, the lakes and the rivers, during the existence of this epoch, underwent change through thermal force, the cold-blooded animals, such as the batrachian, the lizard and others, gave place to quickly-respiring animals, placental and non-placental. In the air birds of lovely plumage, and of enormous size, winged their flight, while beasts roamed over hill and dale. If, then, man were on the earth's surface, nothing would meet his vision but steaming soil, which produced large trees, calamites, lepidodendrons, ferns and sigilaria, which afforded food and shade for creatures of the animal kingdom, and, after being decomposed, entered into the formation of coal-beds.

"And the evening and the morning were the third day,"[a] an indefinite period.

"And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs and for seasons, and for days and years, to shine in the firmament of heaven, and give light upon the earth. And it was so done."[b]

Although the earth enjoyed light and heat, yet these were not sufficient to promote the material

a Gen. i, 13.
b Ibid. i, 14, 15.

welfare of man who was soon to be called into existence. Besides, it had no seasons, no years, no months, no days, and could have none, before it received tangential force from its attractive center. But this it could not give itself, and hence, it would have remained in a state of rest to this moment, if God did not form and poise in space its attractive center. This self-luminous body may have been formed simultaneously with the earth on the third day, and, as we shall shortly see, we have every reason to believe that it and everybody in space were formed at one and the same time, but not perfected. If it were, it was not only invisible but devoid of attractive force, owing to the possible fact that the celestial bodies were not endued with motive force before the fourth day, which was a measure of time. But my agnostics will object to this mode of philosophizing. They will ask me, as once before they did: "How could so ponderous a mass, as is the sun, remain suspended in space, if gravitation were not active?" Through the power of God. The logic of reason illumined by faith gives me the certainty that it was as easy for God to keep it suspended in space obedient to the law of *inertia*, as it was to create the matter that entered into its formation. God is not bound by any law He framed for the government of bodies in space. The cohesive attraction, which united particle to particle, so as to form a spheroidal mass, He can destroy. He can stay the action of physical laws whenever He

pleases. The time will arrive, when He will. He can even annihilate matter, but the act would be as stupendous a miracle as creation itself in all its complex and sublime gradations.

After all the question is not very difficult of solution. Its difficulty is more apparent than real. Now if I admit that the sun and every other body in space, were simultaneously formed with our planet, what can agnostics make out of the admission? If I further admit that the earth in its gaseous state, and in its subsequent molten one, revolved around its fiery center, will this invalidate the Mosaic record of creation? It will not because the language of Genesis, as before stated, is very phenomenal. Through the world of sense, it places before our minds the series of creation, or the creative epochs, which can be accepted as one, during which second causes, or the powers of nature were employed to render them visible. It clothes in phenomenal language the results of the creative act, and their adornment, under the supervision of the divine mind, through second causes.

Then, as the language of Moses is addressed to reason through the world of sense, I think we may advance the theory that the sun sent his fiery rays to the earth during the third epoch of creation. But the heterogeneous atmosphere and the steam that escaped from the earth, shut them out. So soon as the atmosphere was freed from the heavy mass of carbonic acid which underwent

solidification by entering into coal-measures, and so soon as the high temperature of our planet subsided by radiation into space, which occurred on the close of the third epoch, the sun appeared, and its light shed upon the earth, Moses calls the fourth day.

Then gravity was not active until the fourth day. If this be true, on that glorious day, the machinery of our solar system was put in working order. Star systems, also, commenced to work through the force of those laws that were intrinsically crowded in the chambers of material bodies, throughout the expanse of space.

"And God made two great lights; a greater light to rule the day and a lesser to rule the night; and the stars. And he set them in the firmament of heaven, to shine upon the earth; and to rule the day and the night, and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day."[a]

The sun was no sooner formed and poised in space than motion commenced, which induced the change of seasons through the earth's orbitual motion and the succession of day and night through its axial rotation.

Who can conceive the joy and wonder of the angels, who were themselves bright, spiritual orbs, upon beholding those massive bodies, worlds of light and glory, suspended in space for man's

a Gen. i, 16, 19.

benefit, who was not yet made to enjoy their marvelous beauty? The goodness and the benignity of God displayed in the creation of the universe, caused those bright spirits to chant anthems of praise which reverberated throughout the crystaline dome of heaven. Yes, indeed, we can safely say that the greatness, the beauty and the glory of the external works of God elicited the praise and admiration of the angelic hosts who ministered to Him, while building the complex universe.

Now when the Almighty projected our planet into space, it pursued motion in a right line and would have continued this, in respect to direction, if no force disturbed it. But its original impulse was disturbed, and hence, it changed its path from rectilineal to curvilineal, that is, it described an ellipse. This elliptical motion, which resulted from an attractive force, wonderfully displays the goodness of God towards man. "In what way," it may be asked? By the path of the earth through the sun's attraction. The earth's elliptical motion called into action a force which acted on another, and because both are equal, their resultant is at zero. Attraction of gravitation tends to cause water at the equator to seek its level, while the force that results from the earth's elliptical motion offers resistance, and hence, there is a dynamical equilibrium. To ascertain the truth of this, if a pail filled with water be whirled rapidly around, the water in the center will be

higher than at the circumference, and will so remain, without flowing over, so long as the force resulting from the circular motion acts upon it. The simple reason of this is, the centrifugal force, which makes the water to fly from the centre, balances the attraction of gravitation that tends to cause the water to seek its level or fall out. Of the fact we are aware that the water in the equatorial regions is so elevated that, if it were allowed to seek its level, it would cover, as it once before did, all that portion of our globe, designed by the Almighty for man to abide upon, but centrifugal force prevents this. If the Creator were to suspend the axial motion of the earth for one moment, it and every planet in our solar system would fall into the sun. And if He were to suspend the action and continuity of gravitation, the universe would cease to exist. It would be *tohu* and *bohu*, chaotic. How dependent, then, the grand universe is on God for the continuance of its being. How dependent man is on Him, too, for a continuance of the life he enjoys.

The wisdom and power of God displayed in the creation of those forces, the angel who spoke in His name, placed before the mind of holy Job, in the following sublime language: "Who shut up the sea with doors, when it broke forth as issuing out of the womb? When I made a cloud a garment thereof, and wrapped it in a mist, as in swaddling bands. I set my bounds around it, and made it bars and doors, and said: Hither shall

thou come, and shalt go no further; and here thou shalt break thy swelling waters."*

This testimony of holy Job the book of Proverbs corroborates, which reads: "When he compassed the sea within its bounds and set a law to the waters that they should not pass their limits; when he balanced the foundation of the earth."**

How logically accurate the action of those forces is expressed in the above. How mathematically precise, true science harmonizes with divine revelation, which tells us that God, through the action of those forces, confined the sea within limits, beyond which it cannot go. How logically true, the balancing of our planet, and every other body suspended in space, through the force of gravity, is expressed. The term, gravity, is not used, in order that our minds might find out what force in nature balances bodies in space.

Now, I ask agnostics. If God did not confine the sea within limits, who or what else did? Did the sea itself? No, because it is inanimate. Did chance? No, because it is nothing. Did nature? No, because it is only the aggregate of entities in the universe and the laws that govern them. But our planet, and every body, suspended in space, moves under the force of gravitation. Yes. What is gravitation? A force imparted to matter by which its particles tend towards each other. Gravitation as a law, is that force by which bodies,

* Job, xxxviii, 8, 14.
** Prov. viii, 29.

or systems of bodies, in the universe attract each other with a force proportioned to their mass, and inversely to the square of their distance. Then, this force did not exist inherently in rudimentary matter. No. After matter was impressed with form, the Creator framed laws for its guidance.

Here I will digress for a moment to examine the theory of Mr. Bryant which bears somewhat on the subjects I am discussing. He says: "That matter as apart from force is the veriest fiction; that the word, atom, is simply an unscientific creation, a metaphysical noumenon of the middle-age mode of thought; that attraction and repulsion, modes of force, are the basis or essence of matter; that the World-Energy is God, and that man is a result of God's self-unfolding."

If the foregoing be not a metaphysical abnormity, I do not know what is. Matter existing under its form, is not distinct from force; matter that existed before it was impressed with form, was distinct from force, because it had priority of existence to that of force. This is so evident that right reason will see it intuitively. It is not true that the word, "atom, is an unscientific creation, a metaphysical noumenon (a thing unknowable) of the middle-age mode of thought." An atom is an ultimate, indivisible particle of matter which chemically enters into combination, and hence, possesses a scientific quiddity. We know that atoms or particles of oxygen and hydrogen combine to form water; that nitrogen,

oxigen and carbonic acid combine to form air, and therefore they cannot be reduced to non-being. Neither is it true that attraction and repulsion constitute the essence of matter, because these laws, or forms of force are imponderable, while matter is. Matter can be shaped, repulsion and attraction cannot. It is as absurd to assert that attraction and repulsion are the essence of matter, as to assert that the steam which gives the engine motive force, is the engine itself. The essence of matter is its elementary constituents which are entirely distinct from the laws that govern them. The essence of matter which underlies its form is influenced by attraction and repulsion which have an existence extrinsic to it. Of the nature of elementary matter we are ignorant, because it never has entered the field of sense. To assert that the "World Energy is God," is a wild absurdity. This verbiage analyzed means that the universe and the laws that govern it are not God, because contingent. Man is not "a result of God's unfolding," but is of God's creation. In the course of this work I will, again, advert to the vapidity of modern science.

I have stated that our earth moves in its orbit. This is true. What is motion? A result of force. What is force? A result of power. First force results from first Power. Could brute matter originate force? Not any more than it could motion. When first Power bound together the atoms of matter that entered into the formation

of the various bodies in space, the force of cohesion and chemical affinity were employed, and thenceforth, these were intrinsic or inherent in matter. When the Almighty made man and the various orders of beings that constitute the animal kingdom, He indued them, through the potency of life, with muscular force, by which they can move from place to place, put bodies around them in motion by acting upon them. Force in *actu primo*, is latent; in *actu secundo*, is active. For instance, the faculty of thinking is an essential, intrinsic property of my soul, or a force in *actu primo*, but so soon as I reduce the thought to action, it becomes extrinsic, and hence, is a force in *actu secundo*.

Now it must be evident to the most ordinary intellect, that dead matter could not originate force in *actu primo*, which is intrinsic in my soul. If it could, it created my soul, and hence, produced an effect greater than itself. Will any one of sound mind accept this vapidity for true science or right reason? No. And yet, agnostics, atheists, materialists and positivists want us to grant that there is no First Cause, no God who created matter, formed it into ponderous bodies and imparted laws to them for their guidance. To what they call "nature," they ascribe creative and formative energy, which is not inherent in it. Nature is deified and made dominant, while the truly Dominant and Omnipotent is ignored and argued out of existence by men made after His image and

likeness. These modern scientists, in order to belittle our earth, tell us that "nature or chance built an infinity of worlds, which are inhabited with intelligent beings." The plurality of worlds inhabited with human beings, is not a new doctrine. Bruno, and many other scientists of his day, advanced this theory, but failed to prove it. Those philosophers who defended the geocentric theory, advocated it too, but ascribed the creation of those worlds and their supposed inhabitants to God. I shall give the question a critical examination in another part of this work.

It is strange that men, gifted with reason and living under the marvelous glare of Christianity, should deny the existence of Him who built the universe, and who is everywhere present in it by His conserving energy, which, if He were for one moment to withdraw, it would return to chaos. But so it is. *The fool said in his heart, there is no God.*

Apart from divine revelation, the stary heavens, if properly studied by those men, would impress upon their minds the certainty of God's existence. But when the Deity is neither read in His works nor in His revelations, what wonder is it that we meet with men who deny His existence.

One of this class said to me: "That was a dreadful calamity that swept Johnstown out of existence." I replied that it was, and that I was sorry for its citizens who were visited with such an awful catastrophe. My sorrow he did not

doubt, but he did the existence of God. He did not only doubt His existence, but explicitly denied it. I asked him on what he based his denial of God's existence. He replied "on the Johnstown horror: that if there be a good and kind God, as we preach Him to be, He should have prevented this misfortune."

Now, it must be evident to minds that are but partially illumined by the light of right reason, that God was no more bound to prevent this horror than He was a cyclone occasioned by the physical influence of the sun upon the atmosphere. If reports be true, the appalling event was a result of criminal negligence. By human ingenuity a force was created, which, at any time, was liable to burst the frail barrier that kept it from making the hills and dells resound with the fury of its destructive force. As it was left to its own guidance, which was as destructive as it was blind, it must not be charged to God.

From the divine activity, on the fourth day, resulted the motion of bodies in space. After the waters were gathered together in one place, and after dry land appeared, all the celestial orbs, which were previously formed, were put in motion by that *fiat*, which formed them and suspended them in space.

The Almighty did not build the complex universe mechanically, piece after piece, body after body, and system after system. No, it was the work of a moment, an instantaneous act of the divine

Will. The Psalmist says: "He spoke and they were made, he commanded and they were created."* Ecclesiasticus says: "He that liveth for ever, created all things together."[a] Is not this view opposed to the Mosaic record? No. The record, as we have seen, is phenomenal. During the third epoch bodies were formed, but as before stated, were not endued with the law of gravitation. Although formed, and poised in space, they were devoid of motion, owing to the absence of motive force. As primal man was not a living, active being before his body was vitalized by the soul imparted to it, so too, bodies in space were not active before attraction of gravitation was communicated to them. So soon as it was, they commenced to move. But, do not the recession of the waters, the appearance of dry land and the growth of herbs weaken my theory? No. Although the earth produced incipient vegetation, yet it had no axial motion, for the reason stated. It and the celestial spheres, rested on their natural foundation, *inertia*, from the time of their formation, till the fourth day, on which they were sent to journey through the depth of space. From the first epoch to the fourth day of creation, second causes, under the direction of the divine Mind, were employed in adjusting and perfecting all bodies in space. The interval, which the human mind cannot grasp, that intervened between the first and fourth day,

* Psalm, xxxii, 9.

a Ecclesiasticus, xviii, 1.

may have been one, unbroken succession of duration, we cannot say time, during which the Creator, and the second causes He called into action, were fitting the various bodies in space for the duties they were to perform in time. Geology proves to a certainty, that cold-blooded, non-breathing creatures existed during the aqueous epoch, which, by their secrations, formed limestone, oolite, marble and chalk. Opposed to this statement of geology, is that of Moses, which says that creatures of the animal kingdom were not created before the fifth day, which witnessed an end of the carboniferous period. Now, by accepting the six days mentioned by Moses as *one* day, or one epoch, the antagonism that exists between the science of geology and the statement of Moses disappears. This view of the question is sustained by Moses himself, where he says: "These are the generations of heaven and the earth, when they were created in the DAY that the Lord God made the heaven and the earth.[b]

Saint Augustine, Bede and Patavius were of the opinion that the days of creation were one continued period. So, too, were Saints Basil, Chrysostom and Ambrose, whose writings the reader can see on this question.

The mundane phenomena I have examined in this chapter have been to my mind problems I more than once attempted to solve, but with little success. Time and again, rounded pebbles, igneous

[b] Gen., ii, 4.

rock, marble and limestone, which resulted from animal secretions, heat, water, pressure and carbonic acid, have carried my thoughts backward to the birth of matter, whose creation belongs to God, while its adornment resulted from second causes under the guidance of the Eternal Word. Admitting, then, for sake of conveying the idea couched in the language of Moses, that the celestial spheres were swung into mid-space on the fourth day, how grand was the sight of those worlds glowing in the glory of light. Of this glorious day, which lighted the universe with marvelous light and imparted motion to the celestial spheres, who can form an idea? On their going forth, there was no turmoil, no confusion, no disorder. No; order reigned supreme, because it is heaven's first law. The motive *fiat* was no sooner uttered by the Eternal Word, than bodies in space obeyed it. In the untraceable depths of immensurable space it was instantly obeyed. In the ever-increasing background of space, bodies, ponderous bodies, which, because of distance, appear as particles of diamond dust, obeyed this motive *fiat*. From this it follows that gravitation influences every body, and every system of bodies in the whole expanse of the universe. Its continuity is co-extensive with space, which, in mathematical language, is illimitable. As a proof of this, we know to a certainty that satellites are dependent on suns, and suns, again, on multiple systems, which form an inconceivable continuity

in the expanse of space, by balancing attraction which is dependent on first Law, first Power, for its activity. As a further proof, there is no part of the heavens to which we point the telescope, but we descry, dimly, it is true, irresolvable nebulæ, and dense strata of intervening stars in motion. Human thought may extend itself onward and outward, and yet be within the starry gulf of external immensity; and throughout this physical immensity, if illumined by the light of faith, it can see unfailing, active, first Power—God.

CHAPTER II.

OUR SOLAR SYSTEM—THE BODIES THAT COMPOSE IT—THEIR MOTION—GRAVITATION—LIGHT—THE VELOCITY OF ITS MOTION—ARE THE BODIES THAT COMPOSE OUR SOLAR SYSTEM INHABITED?

The bodies that form our solar system are, the Sun, Vulcan, Mercury, Venus, the Earth, the Moon, Mars, Jupiter, Saturn, Uranus and Neptune. The Sun, the "great light" which God made to "rule the day," is the center of our system, and the source of light and heat which our earth enjoys. Of its chemical composition little is known, notwithstanding our boasted knowledge of astronomy. If this be true, and it is, how can we acquire a knowledge of those bodies suspended in space, billions of millions of miles from our planet? The Sun is a self-luminous mass of matter, poised in space by Almighty Power, and is supposed to be about 91,430,000 miles distant from our earth. Its diameter is computed to be 107 times that of our globe, while its circumference is 2,786,000 miles, and its equatorial motion 4,400 miles per hour round its axis. Astronomers are of the opinion that the attractive center of the Sun is in the region of the Pleiades,[1] as its motion

1. The Pleiades are seven small stars situated in the neck of Taurus. They revolve in a plane adjacent to the Milky Way or Gallaxy. Some astronomers say that they are self-balancing, but the statement is false, because opposed to the universality of gravitation.

has been ascertained to be towards that point. Granting this to be true, what body is the attractive center of the Pleiades? Some other one more massive in the regions of space. But can we stop at this? No. Were we to grope in the immensity of space till the crack of Doom's Day, we must come to an unseen, omnipotent First Cause—God, who rules, directs and regulates the motion of the celestial bodies. He, and He alone, is the motive center of all bodies in space. He, and He alone holds His grip upon them. He is first gravitation, attraction, power and law, because outside of Him, independent of Him, there is no self-existing gravity or motion. This follows as a result from the fact that He is in all bodies by His conserving energy, but *not* of them, and that all bodies, being contingent, are in Him, but *not* of Him. Any conclusion other than this, would be pantheistic materialism.

Almighty Power formed and poised the sun in space to keep the planets in their proper place, to light up and warm the earth. If the heat and light of the sun were excluded from our earth, an icy sea would incircle it from pole to pole, and death would reign supreme on its surface. Through the influence of the sun during Summer trees, plants and shrubs receive warmth, which, in Spring, transforms their sap into buds, leaves, flowers and fruit. The wood and coal which we burn during the winter to keep us warm, derived their primal germ, or vitalizing force from the sun.

All the organic productions of the vegetable kingdom, from the mosses of the Arctic regions to the pines and tangled jungle of the Tropics, receive their nutriment, carbon, through the air, from the sun. Through the sun's influence animated nature is awakened into life, into smiles, into fertility for man's benefit.

As plant life is dependent on the sun, so too, is animal. The material substance requisite to sustain animal life is derived from plants, which, as before stated, receive their nutriment from the sun. The inorganic substance that enters into their constitution is had from the earth, while their organic substance is derived from the sun through the atmosphere. Food, then, for animals is obtained from plants and plants and animals are used as food for man. As man must use material food to support the life of his body, so must he spiritual to sustain the life of his soul.

From our constant vision of the sun, a person who is not versed in the science of astronomy, would be apt to conclude that we know all about this orb, but such is not the case. Our ignorance of the sun's chemistry results not so much from its distance, as it does from its fiery robes which prevent us from getting an accurate view of it. With the blinding light of the orb of day we are familiar, but with its components we are in the dark.

That the sun is enveloped in intense flame, is evident; that the upper stratum of this is white

and that the lower is dark, is evident too. Astronomers call the upper stratum *photosphere* (Gr. *photos*, light and *spharia*, a sphere,) and the lower *cromosphere*, from its tinted color. The upper and lower stratum of the sun's light and heat is believed to be a result of hydrogen gas in a state of flagration. Some astronomers notwithstanding the testimony obtained through the spectrum analysis, contradict this theory by stating that "the photosphere of the sun is a vast stratum of atmosphere, full of gaseous matter in a state of combustion." That this assertion is unphilosophical is self-evident, because the mind cannot conceive the unity of atmosphere and gas in a state of combustion on the sun's disk. If the sun has an atmosphere, it is a fiery one, and is, therefore, one and the same with its photosphere. Others, that "the matter which forms the photosphere is ejected from the body of the sun through craters, called sun-specks." Yet others that the planets in their motion around the sun supply it with gas, which, when ignited constitutes its light and heat. "These assertions are too unscientific to merit notice. It is not true that the matter which is reduced to a fiery state on the sun's disk, is ejected from its body through craters, or sun-specks," because those sun-specks, as any one can see who wishes, change their position, contract and cross each other, and hence, are not stationary and active craters. It is equally untrue to state that "the planets in their motion around the sun supply it

with gas," because it is against the law of gravity for a particle of matter to escape from the surface of one body in space to another. Besides, if the height of our atmosphere be 58 miles, how can it supply the disk of the sun with gas? At a height of 60 miles we find a vast expanse of ether which is too rarefied to convey gas to the sun.

The sun is enveloped in a flame of vast dimensions, as is our planet in one of air, which results from iron, copper, sodium, barium, chromium and other metals in a fusible state. How do we know this? Through the spectroscope, an optical instrument used in the examination of electric, or white light refracted by the agency of a prism.

It is an admitted fact that the sun supplies our earth with natural light and heat, which consist of minute vibrations through the medium of ether. So soon as light impinges on the retina of the eye, it causes vision, in the same way as the vibrations of air cause hearing when they impinge on the tympanum of the ear. Bodies in space which produce light, or luminous vibrations, are said to be self-luminous, while those that reflect light are opaque or dark. A beam of light differs from a ray, only in its rays being parallel, and hence, stronger, while a pencil of light is composed of rays which either converge or diverge. Every ray of light, if the medium be uniform, moves in a straight line, according to the first law of motion. If the medium be not uniform, then it moves obliquely. When light comes in contact with a surface, it is

reflected in all directions. Electric or white light is capable of resolving itself into seven different colors. This discovery was made by Newton, who cut a circular hole in the door of a darkened room for the admission of solar light. Now, by the interposition of a prism between the darkened wall and the ray of light, the ray was decomposed into all the colors of the rainbow. The action of the sun's rays on snow-crystals or on a diamond, produces the same phenomenon. Snow-crystals are nature's prismatic spectrums, but they have no synthetical force, because they cannot recombine.

The corpuscular theory, which teaches that "light is composed of material particles, which eminate from a luminous source," I reject because it is non-scientific, and therefore, false. If we admit this theory, we must admit that light and heat are ponderable, and this we cannot prove. We know from experiment that a bar of iron heated to a white heat is not any heavier than it was before being heated, and hence the falsity of the corpuscular theory. The undulatory is the only one that will stand a philosophic criticism.

Waves of light are propagated through the medium of ether at right angles to the line of the ray, and travel at the rate of 192,500 miles per second. As ether is very elastic, and as it is not subject to any elementary disturbance, its motion in free space is almost instantaneous, and hence the rapid motion of light. To the passage of light

through its ethereal medium, there is no apparent motion. The human eye, from its construction, can only note the transverse vibrations of light.

The light decomposed by the prism can be recombined, so that again it appears as white or electric light. As the method does not belong to a work like this, I shall state that we know little of the nature of light, whose intensity varies as the square of the distance, and that of the nature of electricity we know nothing. Electricity is an imponderable force, which is diffused throughout the universe. It exists in matter without giving the least indication of its presence. It does not enter into the world of sense, unless its equilibrium is disturbed. For passivity or rest it has a strong affinity, and this results from the fact that statical equilibrium is one of the laws of force.

Science teaches, and correctly, that currents of electricity constantly traverse the earth's crust in a straight line from east to west, and hence, that the earth is one vast magnet. If we admit this to be true, and we must, could we not, also, admit that it is this electric force that is the cause of earthquakes? Some of my readers will say "no; that earthquakes result from igneous force shut up in the nucleus of the earth." Can this assertion be proved? It cannot. A mass of condensed matter, such as is the earth's crust, one thousand miles deep or thick, is very ponderous, and hence would require an inconceivable amount of force to

give it a tremulous motion. In support of my theory, it has been ascertained that the motion of earthquakes in regions remote from active volcanos is horizontal and rectilineal, while that in the vicinity of volcanos is vertical. It has also been ascertained that electric impulses given to the bed of the ocean, act simultaneously on the adjacent land, and on the atmosphere. This seems to favor my theory. Be the case as it may, the acceptance of a vast, molten, subterranean sea, is more theoretical than real. The primordial, incandescent state of our globe does not at all warrant its truth, because the earth, from a constant loss of heat, is solidifying. Besides, if its crust, in its primordial or incipient state, be philosophically examined, it will be found that sedimentary matter, which resulted from the aqueous period, entered into its formation. The molecules that so entered, were united by carbonic acid gas, and from its cementing resulted pearlstone, obsidian, mica, silica or quartz and conglomerate rock. These, which are non-fusible, not only formed the lower stratum of the earth's crust, but filled its nucleus. In connection with these are molten trap and molten matter of sundry varieties which form a heterogeneous mass in the earth's interior. The filmy crust no sooner commenced to form, than radiation set in, which continues to this moment, and which, proportioned to its force, induced the solidification and depth of the crust.

Now, if the nucleus of the earth were a molten

sea, is it not reasonable to suppose that its crust would bend downward from its weight and from the earth's rotation, and hence, like the surface of the moon, be unfit for human beings to abide on. If the crust of the earth did not descend into its nucleus, how could it sustain the weight of those huge mountain ranges that exist on its surface? Do not active volcanos disprove my theory? No, because I do not argue a total solidification, but a partial one, according to the requirements of nature or second causes. I think the opinion can be safely advanced that, so soon as the cooling process commenced, second causes formed a bridge, so to speak, composed of fragmentary quartz, over the fiery liquid ocean, which has increased in density proportioned to the cooling force that has acted and still acts on the earth's interior. But a philosopher (Wells) states that "the temperature of the earth's crust increases one degree F. for every fifty feet, beyond the influence of solar heat." Now, if we suppose that the temperature increases at this ratio, at the depth of thirty miles, every material substance would be reduced to a liquid state. Then, what would be the condition of the under stratum of the earth's crust? Would it not yield to the intensely fiery ocean that surges against it? Yes, and after a period of time, it would entirely be liquified. But this theory, advanced in the name of science we cannot accept, because science teaches the contrary. We know that artesian wells have been bored to a depth of

three thousand feet, which yielded water icy cold, and this results from the fact the heat in the earth's crust is not uniform.

If earthquakes result from igneous force shut up in the earth's nucleus, what is it that disturbs the equilibrium of this force? A geologist (Lyell) answers this question by asserting that, "the craters of volcanos absorb a vast quantity of atmosphere, while heavily loaded with vapor; that this is converted into steam, which, in its effort to escape, causes earthquakes." This assertion will not stand a philosophical criticism. Now, is it not evident that when volcanos are quiescent their craters do not absorb air loaded with vapor in quantity sufficient, when resolved into steam, to disturb the equilibrium of the supposed fiery ocean; and when active the greater attractive force exists in the atmosphere, which prevents absorption on the part of the crater. Do not earthquakes, which take place in the proximity of active volcanos, disprove my theory? No, because by the law of affinity, the electricity in the earth's crust, adjacent to the volcano, is attracted towards it, and in its journey it carries with it the detritus which it fused, and which is sent into space.

It is an admitted fact that a great quantity of water, which falls upon the earth, sinks into its crust and forms subterrenean lakes, rivers and sink holes. This water, in some parts of the earth's crust, owing to the presence of carbonic acid, erodes limestone and passes through it; it also

passes through sandstone and all kinds of matter of a loose texture. In its descent it becomes heated proportioned to the activity or passivity of electricity that permeates the earth's crust. When heated through electric force, its oxygen, from the law of affinity, excites the passive electricity, or gives it vibratory motion, which it conveys to that part of the superincumbent crust, and this we call an earthquake. In tropical regions, the heat of the sun which reaches 100°F, is an efficient agent in the production of earthquakes.

To further account for the source of the lava in the volcanic pit, and the cause of the various degrees of temperature in the earth's crust, would carry me away from the object of my work. On the shadowy question, I will, however, state that the mass of molten matter in the volcanic pit results from fissures occasioned by the intensity of electric heat, and not through igneous force at a depth of one thousand miles.

Although earthquakes result from second causes, yet they are mediately of a First. The divine Mind saw that the rock, the coal and the various kinds of mineral, which were formed during the long day of creation, would be inaccessible to man because of their immense depth in the earth's crust, and hence, through the force of earthquakes, they were tilted, elevated and placed within the powers of his energy. All the phenomena, all the geological revolutions that took place during the immeasurable period of creation, were for man's

benefit. The glory, the beauty, the sublimity, the harmony and the wealth of the universe, have relation to no material being, to no finite entity, but man. Then, is he not important? Yes, but many of the human family forget their importance and ignore the Author of their being.

Although we know nothing of the nature of electricity, yet we know something of its movements and fatal results. Atmospheric electricity moves with such great rapidity (288,000 miles per second), that no appreciable time is perceived during its motion. Through the medium of ether, it moves in a straight line, but when it moves through our atmosphere, it changes its rectilineal motion into a crinkled or a zigzag one. This we have time and again witnessed, but, perhaps, from our ignorance of its cause, paid no attention to it. Now, so soon as lightning moves through the atmoshpere, whose density increases as it reaches the earth, it condenses the air, and this condensation turns the electric fluid *aside*, while the atmoshpere so condensed, is resolved into water, which gravitates towards the earth in the form of rain, or in more scientific language, the fluid sustained by the atmosphere is condensed and gravitates towards the earth. Thunder clouds are always highly electrified, and hence can be easily distinguished from non-electrified ones. When a cloud is highly electrified it inductively acts upon another less charged, or upon the earth, which is an attractive magnet, and discharges will occur.

The transition of the electricity from the highly charged cloud to the earth, or to a non-charged cloud through the medium of the earth, causes a collapse of the incumbent air which we call thunder. From this it will be seen that lightning in itself, or electricity, is not the cause of a thunder-storm, but a result of it. What we call heat-lightning, chain-lightning and sheet-lightning, are not different from forked-lightning. The four are one and the same. Their different names result from the circumstances which surround the person who observes the lightning.

During the prevalence of a thunder-storm, the electricity in the crust of the earth and that in the atmosphere attract each other. This generates an upward and downward electric action, which necessitates the erection of lightning rods on buildings for protection. Unless the rods are well jointed and set in moisture, they afford no protection. During a thunder storm it is imprudent to go under a tall tree for protection, as the individual is a better conductor than the tree, which only attracts. Silk, feathers and wet garments afford protection, but that silk be a protection, the person must be wholly covered with this fabric. The same applies to feathers, when resorted to for protection.

If one be exposed to the fury of a thunderstorm, he can tell its proximity by a simple rule and save himself from injury. From the appearance of the flash to the collapse of the air, let him count the

seconds: the sum equals the distance of the thunderstorm from him. If three seconds elapse from the time the flash is seen to the collapse of the air, then, the storm is distant from him 1140 yards, because sound travels 380 yards per second. If the flash and the collapse of the atmosphere be simultaneous, then, the storm surrounds him, and his best means to escape injury is, to assume a recumbent position.

I have stated already the fact that the sun supplies our planet with heat. Besides, electric, chemical and mechanical agency impart heat to it. With these truths we are so familiar that they need no explanation. When heat strikes a body, its molecules recede from each other, and this gives it expansion. Heat will change a solid into a liquid and a liquid into gas, or the reverse, if the temperature becomes lower. The velocity of heat is equal to that of light, and its motion is in a straight line, if the medium be uniform. When rays of heat come in contact with a body, some of them pass into it through absorption, while the remainder are reflected. The law of reflexion is, that the "angle of incidence equals the angle of reflection, and that their intensity is weakened after reflection." Now, the intensity of radiated heat varies as the temperature of its source; "it varies inversely as the square of the distance, and grows less, while the inclination of the rays to the surface of the radiant grows less." As these laws are self-evident they need no demonstration.

Here it may be instructive to some of my readers to answer the following question which has been often asked by non-scientific persons. "Why do not the solar rays melt the snow that exists on the summit of mountains in all climates?" Because the temperature of the air on top of the mountains, at a given elevation, is as low as the freezing point. At the equator the limit is about three miles high, which descends towards the poles. As snow is a poor absorbent of solar rays, and as the temperature of the mountain's peak is not so high as at its base, owing to its elevation, it remains cold, and, hence the presence of snow during the warmest seasons. As the atmosphere ascends the side of a mountain to its top, it expands by a law of nature from diminished pressure, and therefore, absorbs the heat that exists on the peaks of mountains. Another reason can be assigned. The air on the top of lofty mountains is not so heavily loaded with vapor, as it is on the earth's surface, and it is not so oxygenized and nitrogenized as it is on the surface of the earth, too. Its components are less in quantity, and hence, its attenuation and consequent cold. Some philosophers say that oxygen, nitrogen and carbonic acid, which constitute our atmosphere, unless loaded with water, are not influenced by solar heat, and that from their nature they are cooling. Whether nitrogen is insensible to heat or not, I cannot say, but I know that oxygen united with hydrogen, becomes more or less thermic, propor-

tioned to the heat it receives from the sun or from mechanical agency. We have already seen that the atmosphere is not of a uniform density. The density of the air decreases in a geometrical, as its altitude increases in an arithmetical ratio. Beyond an altitude of five miles, our atmosphere could not sustain animal life. It is said that the atmosphere extends one hundred and fifty miles above our earth. If this be true, it is not air but ether. The atmosphere is regarded by many philosophers as invisible. But this I do not admit, because I know that the azure dome of heaven, that is, its clear, blue color, is a result of the atmosphere. Now, as color is not in space, it must be in that element which imparts to it this property. The atmosphere is a promoter of the earth's fertility by carrying moisture from the ocean to it, proportioned to its temperature. If our planet were stripped by the Almighty of its atmospheric garments, it would not sustain animal or vegetable life. Then, how good God is to man by giving him the use of this estimable gift.

Warmth in animal bodies is produced by the consumption of oxygen which passes into their lungs through breathing the air, and becomes united with their blood. It is this that gives pulsation to the animal heart through the physical force it imparts to the blood. It is this gas alone that promotes combustion. The heat felt in the human stomach from the presence of alcohol results from the combustive force of oxygen.

Although nitrogen, as a diluent, exists in the atmosphere in a greater quantity than oxygen, yet it neither promotes combustion nor animal life. Why it does not I could not find out. Because of the utility of oxygen, it is the most plentiful substance in our solar system. It is everywhere present and active in the nucleus of the sun; it forms one-third of the solid mass of our planet; it constitutes eight-ninths of the water of the globe, and a fourth part of the atmosphere. In the creation of this gas God had in view the wants of man. Without the presence and action of this gas he, and all the creatures of the animal kingdom, would perish from cold. If it did not exist during the carboniferous period, we would have no coal measures. How good, then, God has been to His children in His bestowal on them of the gifts of nature and grace, and how thankless many of them are for those gifts.

The planet Vulcan, a member of our solar system, and one of the nearest bodies to the sun, is distant from it 13,082,000 miles, and completes its orbitual revolution in about nineteen days. The proximity of this body to the sun robes it in garments of dazzling and blinding light. This has prevented, time and again, astronomers from taking a good view of it. Owing to the vast sea of intense light that envelops it, it cannot be well defined, and hence, its chemistry is mostly shut out from scientific conjecture. Some astronomers assert that this planet has an atmosphere,

others deny that it has. Why it should have an atmosphere is not said. If it have one, it is too highly heated for animal beings to inhale. One astronomer whom I consulted on the chemistry of this planet, says: "If it had no cooling atmosphere to modify the sun's heat, it would be consumed, and its scinders and ashes would add to the sun's bulk." Perhaps, but I doubt the truth of the gratuitous assertion. In the workings of nature, there is, and will be to the end of time, supernatural direction. The Almighty who formed this body, regulates the sun's heat, so that, in the absence of an atmosphere, Vulcan will not be incinerated. It will shine in borrowed light and bask in solar heat till time ends. Brute matter obeys God, man does not. What a deep stain his disobedience imprints on the dignity of his nature! To assert that this planet is inhabited with human beings, would be to assert falsehood, and torture common sense.

The second planet of our solar system is Mercury, whose distance from the sun is 35,392,638 miles, and whose orbitual motion is 105,330 miles per hour. It traverses its orbit in 88 days, which constitute its year. Its axial rotation occupies 24 hours and a few minutes. Mercury, like Vulcan, has no atmosphere. And even if it have, it could not be inhabited with human beings, owing to its intense heat and the variableness of its seasons which results from its axial inclination. Its other

peculiarities belong to astronomy and not to a work like this.

Venus, the third planet of our system, which lies between the orbit of Mercury and that of the Earth, is distant from the sun 66,131,478 miles, and its orbitual motion is 77,050 miles per hour. This beautiful queen of the starry heavens was called by the ancient philosophers "Lucifer and Hesperus," from its supposed office of ushering in the "twilight dawn of morning and the dusky evening close." From the proximity of this glorious queen to the sun, her marvelous beauty is veiled from the vision of astronomers in garments of blinding light. This planet is said to have an atmosphere, but I doubt the truth of the assertion. What seems to be an atmosphere, in all scientific probability, if I can so speak, is nothing more than vapor, similar to that which overhung the earth during the third epoch of creation. This conclusion I deduce from the temperature of this planet, which is never more distant from its primary than 47 degrees. If this be true, and it is, on the testimony of astronomy, cannot the logic of common sense smile at the credulity of those who assert that Venus has an atmosphere. How can a man affirm in the name of science what it does not prove. If Venus had an atmosphere, her glory and brilliancy would be non-visible to telescopic observation. This planet is said to be accompanied by a satelite, but the opinion has no basis to rest on. It is further said that snow and ice exist

on the polar regions, but this is empty assertion. What seems to be a frozen region, covered with snow, is nothing more than cosmical vapor, such as we see in the Milky Way. Be the case as it may, this planet, from its intense heat, is not inhabited with human beings. Of its chemistry, little is known.

We must now descend fromstarry space to take a view of Mother Earth and compare her with the other bodies that form our solar system.

Of all the bodies in space, as far as the telescope has been able to penetrate, the earth is the most condensed,[a] beautiful and attractive. For its benefit it would seem that all other bodies in space were formed. The huge mass known as the center of our system, was formed to keep it in its place, to warm it and shed his light upon it during the day, while the moon inundates it with a sea of silvery light during the night. Those sparkling gems were formed and hung up in heaven's blue dome, to ornament it. They are the Almighty's frescoing of its ceiling. For the earth the atmosphere was called into existence. Without this element it could not sustain animal and vegetable life. When the Almighty formed the earth, He made it a vast magnet, in order that it might, by its attractive force, check and partially control the

a. Mercury, although smaller than our planet, is said to be more condensed than it is. Why this is so, astronomers do not say. If astronomers were not so prone to jump at conclusions, and if they were more philosophical in their examination of the heavenly bodies, I would think higher of the science than I do. It is painful to examine the crude theories of some which are opposed to truthful science and the instincts of common sense.

action of atmospheric electricity. The surface of the earth is beautiful, from the variety and grandeur of its natural scenery. Its floral beauty and mineral wealth; the sighing of its night-winds and the howling of its storms; the angry, crested billows of its oceans and the feverish excitement of its imprisoned fire; the variety of animals that sport in its seas and roam on its surface, impart to our minds an idea of its beauty and sublimity.

But, our earth is not only beautiful and attractive because of its wealth and marvelous scenery, but also because it was the home of the Incarnate Word. Although the Eternal Word had thousands of central bodies in the domain of His vision, each superior in bulk and luminosity to our little planet, yet He did not select any of them to be the home of His Humanity. No. His choice was our earth, man's abode, whose darkness induced by sin, was to give way to the coruscations of His divine light. As our earth was to be the plane of His Incarnation, He lavished wealth on it, decorated it, not for Himself but for man, beyond comprehension. And this wealth and this beauty lay for epochs in the glory of solitary sunshine before man was created to enjoy them, and before the Eternal Word came to assume Humanity for His redemption. Since then, such cannot be said of any other body in space, it follows that our earth is the most lovely, rich and important body in the whole expanse of the complex universe.

True and impressive as this reasoning is, nevertheless, it is rejected by infidelity, which ignores the supernatural. Led by the teachings of false philosophy, it places its supreme good in brute matter which it deifies, by induing it with creative and formative power which belong to a First Cause. It does more: it worships brute matter and scoffs at all those who believe in and worship the Creator. Nature and chance are its gods, while averice and sensuality are its religion. Its various systems I will examine in another part of this work.

Our planet is distant from the sun 91,430,220 miles. Its orbitual motion is about 65,533 miles an hour and its orbit is traversed in 365 days and some hours. It moves from west to east. In olden times it was considered an immovable center around which the sun, moon and stars revolved. At this we must not wonder, because Christianity, from pagan persecution, could not well turn her attention to scientific pursuits. From the fifth to the fifteenth century, she was christianizing the northern barbarians who divided among themselves the semi-civilized Roman empire. During the fifteenth and sixteenth centuries Europe was so crazed with "religious" reformers, that every nailer and tailor, every weaver and dreamer was a scripturian and a theologian to the detriment of true religion and physical science. Not till the year 1536 was the geocentric theory rejected and the heliocentric accepted. This theory owes its

being to Copernicus, who attributed to the earth a threefold motion—a daily on its axis, an annual around its center, and one of axial declension. As the latter resulted from miscalculation, it was rejected. The honor of the heliocentric theory is not solely due to Copernicus. No, indeed, for ages before Christianity blessed the earth Pythagoras and Archimedes advanced it, and one hundred years before he was ushered into time and space, Cardinal de Cusa taught that our planet was circular in form, rotated on its axis and moved in space.

The moon, an attendant upon the earth, is the fifth body of our solar system, and is distant from the earth 238,835 miles. This satellite completes its orbitual revolution in 27 days, 7 hours and 43 minutes. Its traverse diameter is 2160 miles and its vertical 1740 miles. So astronomers tell us. To assert that the moon has an axis of its own, as the sun and the planets have, would be scientifically untrue, because its elliptical orbit around the earth is not axial. The axes of the sun and planets are lines that pass through their diameters on which they revolve independent of their orbits. As this axis, or line does not exist on or pass through the moon's diameter, being external to it, it follows that it has no axis, and therefore, no rotation.

The astronomers Madler and Beer have asserted that the moon has seas and an atmosphere; but these scientific assertions are looked upon as a

fallacy by those who have examined the lunar surface through Lord Ross' powerful reflector. What seems to be seas are depressions, and what appears to be atmosphere is nothing more than exudation from its interior heat, which is very feeble. From the absence of an atmosphere, not a vestige of animal or vegetable life appears on the moon's disc.

Upon viewing the moon through a good reflector, we are forcibly struck by the irregularity of its surface. Before our vision appear innumerable crater-formed mountains 20,000 feet high, volcanic craters and cones, ejected blocks of lava and precipitous ring-shaped ridges. In vain do spring and summer salute the queen of night. Their advent do not induce the return of seasons on her surface, and hence, neither the sighing winds nor the soft melody of birds break her silence. The vast lunar range of mountains is believed to be a result of volcanoes whose craters were extinct ages upon ages before man appeared on earth. Secondary causes were at work, under the direction of a First, in the nucleus of the moon, in the shape of volcanoes, which formed these mountains. Through the rapid cooling of the moon's crust which collapsed on the fiery fluid, the molten mass escaped from the interior to the surface and formed those accumulated elevations, called in the language of astronomy, "mountains of the moon."

The moon, as recorded by Moses, is a great light, because it reflects a great light. In calling it a great light, Moses addressed his language to our intellects through our senses. What the moon is, relative to us, belongs to vision; what it is, relative to itself, belongs to scientific investigation.

My vision conveys to my mind the idea that the surface of the moon is not more than three feet in diameter. If I form this idea into a judgment, give it expression and act upon it, I allow myself to be deceived by my sense of vision. The deception results from assigning a false province to my vision which has only to deal with the externalities, or the form and color of the object. It follows, therefore, that since the modifications of an object or thing belong to our senses and its intrinsic qualities to investigation, Moses was not wrong when he called the moon a great light, notwithstanding the judgment of infidels to the contrary.

It has been stated already, and astronomy attests the truth of the same, that the moon has no atmosphere. If it had, then it could not be a reflector, for the reason that its aqueous clouds would shut out the sun's light and that which is called in astronomy "earth shine," and hence, the Divine Architect, for man's benefit, denied it an atmosphere.

Without devoting any more space to an examination of the lunar surface, it is safe to assert, because true, that dark shadows, painful gloom,

forbidding darkness, bleak valleys, rocky cliffs, threatening precipices and a death-like silence render the queen of night a repulsive, blighted wilderness to the vision of astronomers. But I must say something more of Dear Mother Earth.

Our planet, as we have seen, was suspended in space during indefinite periods, beautiful in its solitude, after its fiery center was confined by its crust, as were its seas by their rock-bound shores, before man appeared upon its surface. During those long periods, under the supervision of the Eternal Word, plains and mountains arose out of the bosom of the deep, as if they were a second creation, while plants of marvelous hue came into being, which saluted the morning zephyrs and loaded them with perfumes to be offered to the Deity as thanksgiving offerings for the happiness and benefit of their creation.

The numberless worlds, revolving in space, gorgeous in beauty, resplendent in glory, and bound to each other by the force of invisible attraction, smiled benignantly on man, primal man, upon being placed on the earth by his Creator. Clothed with natural and supernatural raiment, he was lovely beyond conception, because he was next to the angels, pure essences, in glory, beauty and intelligence, lord of all he surveyed, the familiar friend of his Creator, and the admiration of angelic hosts. From these considerations are evidenced the love and benignity of the Deity towards man. If the moon were a self-luminous

body, its proximity to the earth would destroy animal and vegetable life. If it were non-reflecting, then, during night we would be enveloped in partial darkness; but being a "great light," it displays God's goodness and love towards His children, many of whom see Him through the force of His light. *In lumine tuo videbimus lumen.* "In thy light we shall see light."* Then, the sun and moon were made for the benefit of the earth, and it for man's benefit. Yes, this is true. Why, then, do not all men reflect on this? Why is it that many, very many deny not only this truthful theory, but even God's existence? Because they are destitute of spiritual vision. But why did the Eternal Word make the sun, the moon, the stars and the earth for the benefit of man who abides on the earth? Because of His love for man, whom He made after His own image and likeness. In what is man like to God? In his soul, which is a simple, spiritual being, and therefore, immortal. Then, the human soul will never die? Never. As the human soul is a simple, spiritual entity, it will always exist. Through an endless eternity, it will either enjoy happiness or suffer pain. The duty, then, devolves upon mankind to know, love and serve God in this life, that they may enjoy happiness in the invisible world.

The sixth body of our solar system is Mars. This planet is 139,312,226 miles distant from the sun. Mars, like the moon, is a reflector, and is

* Ps., 35.

said to have an atmosphere, but I doubt the truth of the assertion. Its distance from the sun removes the supposition that it is inhabited. Of its chemistry, little is known beyond vague conjecture. On its surface nothing can be seen to indicate animal or vegetable existence. Like the moon, it is a barren, dreary waste.

The seventh body of our system is Jupiter, which is distant from the sun 475,693,149 miles. The equatorial circumference of this planet, which may be *tohu* and *bohu*, an unorganized nebula, or a waste of water, is 250,000 miles. Jupiter is attended by four satellites, and accomplishes his orbitual revolution in about 11 years and 217 days. His axial motion is 25 times more rapid than that of the earth. The extent of his diameter (88,390 miles), makes him fourteen hundred times larger than the earth. From these, the velocity of motion and huge bulk of this body can be conceived. Although this planet is said to have an atmosphere, yet, owing to its awful distance from the sun, it is not inhabited.

Saturn is the next body of our system, and is distant from the sun nine hundred millions of miles. This planet performs its revolution around the sun in twenty-nine years and a half. The dimensions of Saturn are very little less than those of Jupiter. On the rings of this planet I will not dilate, for the reason that nothing definite is known of them, and, perhaps, never will.

This planet is so distant from the sun that it is

not inhabited with human beings. As a mark of Saturn's imperial greatness, eight satellites revolve around him, as does the moon around the earth. Should the reader desire to know more of Saturn, his rings, their chemistry, and of the satellites that are in attendance on him, he must have recourse to some good work on astronomy. Although the subject is sublime, yet the nature and object of my work do not allow me to treat it in detail.

Uranus, a member of our solar system, is distant from the sun 1,753,851,050 miles. This planet is waited upon by four satellites. The diameter of Uranus is said to be four times that of the earth. It is hard to assert that it has an atmosphere; if it have, its disk must be covered with perpetual snow. To assert that it is inhabited would be stupid nonsense.

Neptune, the last body of our solar system, is 2,746,271,232 miles distant from the sun. The diameter of this planet is four and a half times that of the earth's, while its orbitual motion is 12,000 miles per hour. This planet is attended by one satellite, and is not inhabited by human beings.

Outside the bodies of our solar system, and adjacent to the Pleiades, or in the plane next to them, is the Galaxy, or Milky Way. This dense stratum of stars, which branches into two divisions, is the nearest nebula to our solar system, and is believed by some astronomers to be "self-balancing," but this is not true, because it argues

that the force and continuity of gravitation, which bind body to body in the sidereal heavens were fractured, or ceased to be universally active. Throughout the widespread heavens, as far as the telescope can penetrate, bodies manifest dependence on each other, satellites on planets, planets on suns, and suns on First Power—God, who regulates their motion by fixed laws.

Astronomy teaches that the Milky Way is a zone of bodies or stars which occupy space to the extent of 1,299,733,800,000,000 miles in diameter, and 4,479,068,300,000,000,000 miles in circumference. Of this awful expanse of space, who can form an idea, who can set limits to it? How omnipotent is the Eternal Word who filled this expanse of space with material bodies!

Let us reason for a moment. A billion is a million of millions, and a trillion is the product of a million involved to the third power. Now, no human being that ever lived could count a trillion. A trillion could not be counted in less than nine thousand years. Then, how omnipotent must First Power be, that formed those vast, multitudinous bodies which fill and spangle immensurable space! And yet, some benighted, tiny animalculæ in the persons of agnostics, materialists or positivists will have the effrontery to dethrone Christianity, to deify matter and to crown despair, by their denial of God's existence. They want us to participate in their degradation by paying supreme adoration to blind, insensible, brute

matter; but we can not, because our minds, through the marvelous light of reason and faith, intuitively see that God exists, and that, as He is infinitely just, He will reward the good and punish the wicked during eternity. If those so-called philosophers possessed a glimmer of right reason or true science, they would see and acknowledge that *that* which could not mould or form itself into any shape, could not form the stars, suspend them in space and impart luminosity to them.

On the physical constitution of those bodies, outside our own earth, astronomy cannot say much with any degree of certainty, owing to their immense distance from us and the complex nature of their elements. It can say, however, that they are obedient to law and order, to a mathematical nicety! that many of them are nebulous masses, which have been misrepresented by some astronomers in their hasty observations, and that, although, they have *some* chemical elements in common with our earth, yet that they are not inhabited with human beings. I am aware that this conclusion will not be accepted by those who reason on speculation, but this will not invalidate it.

One astronomer whom I consulted on this question says: "There is no doubt that the sun, moon and stars are inhabited. Creative wisdom *could* adapt the being to its situation, as fishes in the seas and fowls in the air are adapted to theirs." This sort of theorizing is simply vapid, if not

foolish. According to this man's philosophy, we must assume that everybody in space, outside our earth, is inhabited. How can we prove this assumption? Can human beings, or creatures endowed with animal life, exist on the surface of the sun that is robed in a mantle of fierce flame? Can animal life subsist on the disk of the moon which has no atmosphere? Can or could animal beings withstand the cold of Jupiter that is 900 degrees below our zero? The argument of this man is that, because "fishes live in the seas and fowls in the air", therefore, the sun, moon and stars are inhabited. The therefore I do not accept, because it is falsely deduced.

The man who scientifically asserts that the celestial bodies are inhabited with human beings, asserts what he cannot prove. How can he prove what science disproves. The science of astronomy teaches that matter is scattered, poised and controlled by Power throughout penetrable space, but is not inhabited except our little earth, which is only a speck in creation. Time and again, it has been asked, "If Venus have an atmosphere, why is she not inhabited?" Why is not the desert of Sahara which embraces an area of two million square miles inhabited? Why is not the desert of Central Australia, which has an area of one million square miles, inhabited? Why are four-fifths of our planet an expanse of water? Why are there so many mountain fastnesses? Why has not the moon an atmosphere, and why is Jupiter

so distant from the sun? Those questions are as rational as the foregoing one.

Again, it has been asked: "If the bodies in space are not inhabited, why were they formed? God formed and poised them in space to spangle the entrance to His unseen Kingdom, our final home, unless we disinherit ourselves by sin unto death. The formation of our solar system, necessitated that of star systems, that gravity might have a continuous plane to act upon. But does not this argue that God was forced to create and form those shining spheres and man? No. God was free in His creative and formative activity. The word, *necessitated*, I use in a restricted sense. Outside of God, there was no power that could force Him to create. God was infinitely happy in the enjoyment and contemplation of His divine perfections throughout eternity. In the enjoyment of His attributes He did not need rational beings, but they, once created, needed Him, in as much as the finite has to depend on the Infinite for present and future happiness.

Now if our earth were hung in space as near to the sun as is Venus, Mercury, or Vulcan, it would be a molten mass, and if it were as distant from him as are Mars and Jupiter, its surface would be covered with perpetual frost and snow. Under these circumstances scientifically true, how can any man, in his senses, assert that the planets and satellites of our solar system are inhabited with human beings? How can he either assert that the

star systems are inhabited? On what will he base his assertion? The certainty that our earth is inhabited we all admit on the testimony of sense and reason. And through the force of the same, we admit that, as it has been our cradle, so will it be our grave. These, then, being admitted, let us cast a passing glance at the workings of its inhabitants, before their bodies are consigned to its silent keeping, and before their souls wing their flight to the invisible world. But first, let us consider their origin and the object the Almighty had in view in calling them into existence.

So soon as the earth was ripe for man to abide upon, God created him. "And God said: Let us make man to our image and likeness. . . . And God created man to His own image; to the image of God he created him; male and female he created them."* The creation of man was the result of the Divine activity on the sixth day, and a most sublime result it was, for in no other being, except man, in the whole universe can the image of God be found. Owing to the absence of this image, which is spiritual, the bodies in space are unconscious of their being, and hence only reflect the glory of their Creator, while man offers to Him praise and adoration.

After the Divine Mind surveyed the works of creation, they were pronounced good, except man, who was good as regarded his physical component. Why was not complex man pronounced good

* Gen. i, 26, 27.

after he was created? Because he was on probation, and could not be pronounced good until his probationary term ended. As man was a rational, dependent creature, he had no right to his creation, and hence, to impress on his intellect the dignity of his being, the value of the creative act that called him into existence, and the necessity to look up to and lean upon his Creator, he was put on probation. He was also placed on probation that he might learn, in as much as he was a limited being, that he had to depend on his Creator for a continuance of the life he enjoyed. Here it will be asked: "What was the nature of his probation?" Obedience to the command he received from God. It may be asked again, for infidelity is more prone to ask questions than to answer ones put to it: "What was the nature of this command?" Not to eat the fruit of the forbidden tree in the garden of Paradise. But yet again, it may be queried: "Did he disobey this command?" He did, and the act deprived him of original justice, by destroying sanctifying grace which submitted his soul to God. It did more, it entailed on him and on his posterity a series of misfortunes which afflict the human family, and will so continue to the end of time. It entangled him and his posterity in the meshes of sin, and was the cause of the depravity of the world of man, which is opposed to the kingdom of God. By disobeying the command, he allowed his will, over which he had control, being a free agent, to deflect from the Divine Will. He willed

that which the Creator did not want him to will. He desired to know what was above his nature; he wished to acquire a knowledge that belonged to God, and those resulting from pride, induced him to eat of the forbidden fruit.

"Now," said an agnostic, with whom I had a controversy on this and many other questions, "If I admit that Adam had a soul, I do not see how he could be held responsible for the act of his will, which was the servant of his soul. Certainly, you (I) will grant that the act of the servant is not that of the master, and therefore, that the act of Adam's will was not chargeable to him."

The fallacy of this so-called reasoning will be seen at a glance, from the fact that the parity is not admissible. As the master and servant are two distinct beings, they are individually accountable for their actions. If the servant do a wrong deed, he himself, and not his master, is held accountable by the revealed and civil laws. It is not true that the human will is the servant of the soul. I cannot any more form an idea of the human soul devoid of will-force, than I can of matter without form, or of sound without a medium of transmission. As the human will is a faculty of the soul, it follows that the soul is responsible for its evil choice. This conclusion is further deduced from the fact that there can be no action of the will till reason suggests the motive of action. The duty of the intellect is to enlighten the will as faith does reason, and this it does,

when it is not depraved. If it be, so is the will, and hence, its evil choice.

Agnostics deny that the "depravity of the world of man resulted from Adam's sin." If it did not, then, from what else? As an effect, it must have a cause. Will they point out this to us? They further deny that the "sin of Adam affected his posterity; that, if there be a God, He would be unjust to punish them (agnostics) for crime their parents committed."

If the Almighty punished them or any one else for crime their parents committed, He would be unjust; but He does not punish the innocent; on the contrary, He rewards them. Between the formal sin of an individual and the disobedience of primal man there is no parity, although the former is rooted in the latter. When a person commits a crime, its punishment affects himself only, while the sin of Adam affected his posterity who existed in him as do effects in their causes.

In the physical order we know that a corrupt cause will produce a corrupt effect. It must be evident to every honest, thinking man, that the outlets from a stagnant pond are of the same nature as the source from which they flow, and hence, that the human family, except the Immaculate Virgin, were tainted with the sin of their primogenitor, Adam. The Blessed Virgin was exempt by a special act of the Eternal Word, who was in subsequent ages to be born of her. If she came under the curse of original sin, then, the

Eternal assumed his humanity from a sinful source, a blasphemy hateful to Christian instincts. To disprove this truthful reasoning, my agnostics introduced the freedom of the human will, "which," according to their system of so-called philosophy, "renders the individual unaccountable for his actions." As will be seen at a glance, this pernicious theory, which is not new, for it was a fundamental principle of Nosticism that induced the fifth persecution, contains the germ of anarchy and socialism.

Now, the freedom of the human will does not at all convey the idea that man can do as he pleases. As man is a complex being, he owes allegiance to God and legitimately constituted authority, and therefore, by his very nature, must submit his will to the inexorable dominion of law. The human will, from its office, is bound to will good for the intellect, in the same way as the intellect is bound to supply the soul with good which is its food.

The right to violate the laws of God and society does not exist in the freedom of the human will. When they are violated, the act is rebellion against God and society, and results from the erroneous judgment of the intellect which misleads the will. In its broadest sense, the essence of human liberty consists in the faculty of the individual to do as he pleases, but before he determines to act, he is bound to examine the nature of the act by the light of reason and religion, and if he detect

evil in it, he must restrain the action of his will. As evil is the privation of good, it is the duty of the intellect to admonish the will of its destructive nature; but it does not always do this, because some intellects are spiritually blind, and hence do not see the enormity of the evil their will pursues.

In the course of a public controversy I had with agnostics, evolutionists and materialists, the following question was put to me, which I insert here, with its reply, for the benefit of my non-Catholic readers. "When God made man, why did He not make him perfect, and since He did not, why did He not frame a law for his guidance?" In controversy infidels put questions that are not only irreligious but irrational. Their systems are so averse to the current and general sentiments of true religion that Christians turn away from them in disgust. If their systems be true, why did not "nature, chance or matter acting on matter," make primal man perfect, and why did they not "frame a law for his guidance?" But those questions infidels will not answer when put to them. They are, indeed, flippant to deny, but slow to prove. This I have found out by experience.

We have already seen that when God created man, He made him perfect, and that He clothed him in the superb raiment of natural and supernatural good, which constituted his original justice. Now, as Adam enjoyed an existence which he could not give himself, he was bound to obey, to serve and to love the Giver of this gift, whose

grace was his spiritual center, his life, his light, his happiness and his joy. If he acted in obedience to the inspirations of this holy center; if he allowed his will to be led by its sweet, attractive force, he would have retained his original innocence and the friendship of his Creator, but he did not. Through the abuse of his will, he lost God's friendship and original justice which could not abide in his sinful soul. It follows, therefore, that since God made primal man perfect, his imperfections, which resulted from the abuse of his will, must not be attributed to the Creator, but to original sin, or to Adam's act of disobedience. If Adam went through his probationary period without offending his Creator, he could flap his wings in the continued enjoyment of the gifts of nature and grace, which were bestowed upon him by the Eternal Word, and have transmitted them to his posterity.

Evil, as atheists, agnostics and materialists attempt to prove, neither existed in the command Adam received nor in the fruit of the forbidden tree. Then, from what did it result? From the non-conformity of the created to the Uncreated Will, or from the evil choice of Adam.

Infidelity asks: "Why did God endue Adam with free will?" If rational man had not the freedom of his will he would not be human. We cannot form a conception of angels devoid of free will. It is through the freedom of their wills that they love and serve God; it is through this force that they obey Him. Freedom of action is abso-

lutely necessary in rational beings, because from it results merit or demerit, proportioned to the observance or non-observance of the laws that govern them. Not only is the human will subjected to law, but every particle of matter that entered into the formation of bodies in space; every body in space; every plant, tree and shrub in the vegetable kingdom, and every creature in the animal, from the insect that sports in the sunbeam to the lion that roams through the forest. The myriads of animals that came into existence during the long days or cycles of geological history, came under the influence of law. The fish that sported in the Paleozoic seas, the reptiles that crawled on the earth during the Mesozoic period, came under the influence of law. Motion in the heavens above and on the earth below, is subject to law. Law is heaven's first order. So soon as man appeared on earth, he came under the dominion of a law that was outlined on his soul, and, in his natural state, it was his primordial light. In conformity with the requirements of this law he was bound to act; but he did not, he opposed his will to its attractive force which inclined him to his Center, to God, in whom, alone, he could find rest, joy and happiness. Through the light of pure reason alone, primal man could see the intrinsic good which existed in obedience to his Creator, but he shut the eyes of his intellect against the glare of this light, and hence, he fell. How many in the world of man induce a similar

darkness, which prevents them from seeing or finding God. They not only shut out from their souls the light of pure reason, but that of true religion, and *say with the fool, there is no God.*

Adam did not only shut out from his soul the light of pure reason, but also the gifts of the Holy Ghost. Thenceforth, because of the deprivation of these gifts, his intellect was darkened and his will was weakened, so much so, that he could no longer view nature or grace, the spiritual and physical worlds from the center of the circle. No, indeed, he had to go to its circumference, and even there, his vision was weak and small. From the consequences that resulted from his act of disobedience, we can form an idea of the malice of mortal sin.

CHAPTER III.

The Systems of Atheists, Pantheists, Agnostics, Positivists, Freethinkers, Evolutionists, Socialists and Communists.

Atheistic* philosophy teaches that "the universe is an effect produced by nature, which is eternal and immutable; that the human mind is the product of the brain's activity; that the instinct of animals, the formation of minerals and the properties of rock, are a result of natural development; that this is the result of the property of matter and the inherent principle which is the basis of matter; that all causes are nothing more than matter influencing matter; that there is no God, no Creator in nature and that nature needs no God."†

To bring sense out of those intellectual perversions, the words nature and matter, must be substituted for God. If matter have inherent in it creative and formative energy, then, we can say with Spinoza that everything in the universe is God influencing God.

We have already seen that the term, nature, embraces all the beings in the cosmos and the laws that govern them, and hence, that it is neither

* Gr., *Alpha*, negative, and *Theos*, God.
† Atkins.

eternal nor immutable. If it were it would be a necessary Being, but as it is only the aggregate of limited entities, it is limited, and therefore did not produce the universe. The human mind is not any more the product of the brain's action, than the atmosphere is the product of the earth's orbitual motion.

The human brain, the root of the nervous system and the principal dwelling place of the soul, has distinct parts and sundry functions to perform. Through its elongation down the spine, we move from place to place; through its sensorial nerves we experience sensation and through itself we reason. Does the force that produces these actions exist inherently in the brain, or are they communicated to it? They do not exist inherently in the brain, because it is a mass of matter without vitality or thinking force. It is the soul that imparts life and the power of thinking to it. When we say the brain thinks and reasons, we mean the soul. The dualism, then, of the human brain, is mind and matter. The essence of the former is spiritual, while that of the latter is material. The former directs the body, the latter, as a part of the whole, obeys its commands. If the human mind evolved from the brain, and the brain from nature, then, as an effect, it is superior to its cause. It is superior to its cause, for the reason that it can think; that it can receive impressions from the world of sense; that it can utilize some of the forces of nature and that it

can fabricate things out of pre-existing material, which nature cannot do. I therefore, deduce the conclusion that the universe is not an effect produced by nature, and that the human mind is not the product of the brain's activity, but that they are a result of Omnipotent Power.

It may be admitted that mineral and rock are a result of natural force, but it cannot be admitted that matter has any inherent principle for its basis, except its essence on which its various forms rest, while itself has to depend on its Creator for a continuance of its being. As this is the philosophy of right reason, it is intrinsically true.

The system of Pantheists (*pan*, all, and *theos*, God) teaches that "the universe, as a whole, is God; that the forces of nature and the laws manifested in the universe are a part of God; that the universe, the forces of nature and the laws of the universe emanated from the Divine Mind which filled with different degrees of consciousness the depths and heights of the universe; that God is everywhere seen; that he alone is; that there is only one intelligence in God, man, beast and matter; that everything except God is a passing illusion, and that evil does not exist."

The reader will see at a glance that this spacious "philosophy" is not superior to that of materialism or atheism. According to this system, there is no God, except a material one, who is no God at all. It is strange that Pantheists cannot perceive or apprehend the conserving, governing Power

that binds the cosmos into a grand and sublime organized whole. It is inexplicable to my mind, why this creative, conserving and governing Power should be reduced to the condition of a limited being by Pantheists.

The universe, as a whole, is not God, but is a mass of diversified matter which exists in various conditions under various modifications, and as such is a result of Primary Causation. The forces of nature and the laws of the universe are not God either. They came into time for the direction of matter, and hence are not primary, but secundary or contingent.

We have already seen that the creation of the universe could not be an emanation from the divine Mind, or a part of it, because God is simple being, a pure spirit, a most pure act, and therefore, does not admit of increase or diminution. Creation was the coming forth of possible existence to actual, by an act of the omnipotent, divine Will. God, by His eternal Word, made all things,* and by His Unbegotten Son, made the world,† in which he is, but no part of it, through His conserving energy. To His eyes, all things are naked and open.‡ By His essence God is everywhere present. "Whither shall I go from thy spirit? or whither shall I flee from thy face? If I ascend into heaven, thou art there; if I descend into hell, thou art present; (that is, by His justice,) if I take my

* Wis., ix, 1.
† Hebr., i, 3.
‡ *Ibid*, iv, 13.

wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me; and thy right hand shall hold me."[a]

To say the least, that system is vapid, indeed, which teaches "that the divine Mind fills with different degrees of consciousness the depths and the heights of the universe. But the nature of this consciousness pantheists do not tell us. We are left to a conjecture, which does not at all impress our minds with the truth of their system. The Infinite Mind did not endow a particle of matter in the universe with consciousness. The consciousness of the universe consists in the omni-presence of its Creator, who is constantly energizing in it according to the necessity of His eternal reason. If any degree of consciousness were imparted to the universe, it would have an immortal, thinking soul, but it has not, because it is only brute matter clothed with various forms. No being in the universe is conscious of its actions except man. He alone is conscious of his actions, whether internal or external; he alone can determine whether his actions are right or wrong. Consciousness is the knowledge of mental operations; it is an act of the human mind which makes known its inward object. I am conscious that I am refuting the inane, vapid theory of pantheists, and, out of this certainty no one can argue me. Animals, even, are not conscious of their actions, because devoid of reasoning power. The actions

[a] Ps. 138, 7.

of some, which approximate to reason, result from the world of sense, and not from a rational source.

It was the extreme of folly for pantheists to assert that "God alone is." When my pantheistic opponent asserted that *God alone is*, I asked him, if he himself were not, and he replied that "he was only a shadow, a passing illusion." And this shadow and this passing illusion was a teacher in one of our high schools! What wonder is it that the majority of the youth of our country are becoming indoctrinated in infidelity, when such men are placed over our institutions of learning. But our country is liberal. Yes, it is very liberal, and its liberality in this respect, is a flight from God to material paganism.

That I am not a "passing illusion" I know from the consciousness of my soul which gives me the certainty that I am, think, will and act, and that I am the efficient cause of what I do, think and will, but not of myself; that, as I could not be my own cause, I must be an effect from a First Cause—God, on whom I have to depend for a continuance of the life I enjoy, and therefore, that I am not a "passing illusion," but real existence; a complex being, composed of body and soul and made to the image of God. How, then, can the human mind, acting on such a plane, and cognizant of its actions, be called a "passing illusion." Ah! how naked, how wretched, how dark and dreary does the "science" of pantheism appear to the Christian mind, when stripped of its flimsy

gauze by true philosophy. In the so-called philosophy of atheists and pantheists, all one can see is, unreasonable negation, wild, foolish assertion and a horror for the holy term—God. It is strange that men who claim to be learned, should view the Almighty and His works *ad extra*, with such distorted, mental vision. But so it is.

To assert that evil does not exist, is as silly as is the assertion that "there is only one intelligence in God, man, beast and matter." Evil, as an entity, does not exist, but as a deflection of the human will from the divine, it does, and to this truth the depravity of the world of man testifies, for in this it is rooted.

Agnostics are a class of "philosophers," who blindly plunge into bewildering absurdities. This class of modern "scientists," admit of nothing that is insensible, and hence, reject the supernatural. In controversy they are the most insensate I have ever met. Their mental vision is so dark and distorted that, one wonders why they attempt to disprove the supernatural, but what will not effrontery attempt. When obliged to confront a Christian antagonist, instead of argument they hurl at him such terms as "Jesuit, Inquisition and Romish." But as this mode of argument is not convincing, they seek comfort in growls and scowls, which indicate defeat resulting from an irreligious theory.

Now, through the light of reason have not agnostics acquired the certainty that they think?

Did thought ever come under the action of sense? No. In what is thought rooted? Is it in matter? No. In what else? In the soul from which it proceeds as does an effect from its cause. But, because, agnostics do not touch, see and scent their souls, they deny that they have any. The denial amounts to nothing. Brute matter does not think, and hence, there is in man a thinking principle, which is conscious of its actions, and this is the human soul. Agnostics admit that matter exists. Now, did the essence of matter, which is insensible, ever come under the action of their senses? No. And yet, by a blind process of reasoning, they deny their own admission. Positivists sail in the same leaky ship as do agnostics. Those so-called philosophers deny every thing, except natural phenomena. Inquiry into causation they do not make, because, if they did, it would force them to admit a First Cause. Like agnostics, they are harmless and are to be pitied, more than to be blamed.

Free-thinkers are the next class of infidels, who claim absolute freedom of intellect from all objective authority whether of teachers themselves, or of dogmas. They further claim absolute individualism which ignores revealed religion, a Church divinely founded, the fall of man and his redemption. Logically viewed, this system demonstrates that it is intellectual lawlessness and self-deification. It further proves that the fallen angels could not devise anything more destructive of religion

and society than this hydra which Christian society throttles wherever it raises its head in this fair country. With the foregoing can be classed evolutionists, whose frenzied intellects want us to grant that we are the offspring of a dirty beast. I once had an argument with an evolutionist on this very subject, who dragged me into embryology. I asked my embryologist whence the source of the primal rudiments of organized being in the animal and vegetable kingdoms, and he said that "science did not get that far yet."

I shall, here, place before my readers the system of rationalists which ignores the supernatural. Rationalists assert, but fail to prove, that, "as no evidence, except human, can be discovered in the Bible, its claim to inspiration must be rejected, and with its claim, itself." Although they pass this judgment on the Word of God, yet they introduce passages from it which are difficult to explain, in order to invalidate its teaching. Either through ignorance or dishonesty, they ignore the fact that reason does not extend its dominion over all things, and hence, that the acquisition of supernatural knowledge is not within its sphere of action. Its office is to accept the supernatural, or whatever has been revealed on the authority of God who revealed it.

A rationalist, instead of making good use of his reason, abuses it; he uses it for the vile purpose of giving the lie to divine revelation, which is light to the Christian soul. The private judgment

of the rationalist, no matter how false it may be, is arbiter in all questions, whether natural or supernatural. He acts within a plane of his own formation, and on it enthrones his false, narrow views, which he cherishes in preference to the revealed law. Objective truths he rejects because his intellect was never illuminated by subjective ones, and hence, his theory is as unmeaning as it is false. On the whole, the rationalist makes himself his own center around which all things must revolve; his own god, his own heaven and his own religion.

The next branch of the infidel tree is socialism. The dominating principles of this system are that "a new distinction of property and labor should be made and introduced into society; that all have an equal right to land, because it belongs to them inherently; that, if they be deprived of this, injustice is done to them, which they are bound to redress by physical force; that all men should labor under the influence and direction of public (socialistic) spirit and make an equal distribution of the product."

If the teachings of this wild, irrational and irreligious system were carried out according to its spirit, the dismemberment of society would be the logical result. Anarchy and sensuality would reign supreme, instead of religion and morality, and our civilization would be chaotic.

A new distribution of property is not in the nature of things, because opposed to the natural

and revealed laws, which protect a man in his right to the possession and enjoyment of the fruits of his honest labor. It is not true that all men have an equal right to land. Those who are justly possessed of land, hold the same agreeable to the voice of the natural, the revealed and the civil laws. According to the teaching of divine revelation, the earth belongs to God. "The earth and the plenitude thereof belong to God."[b] But the earth and the plenitude thereof God gave to man, after He placed him upon it; and this donation, like that of life, no one can unjustly infringe upon. If by my honest industry, I acquire a farm of ten thousand acres, no matter what may be its value, it is mine, and the man who takes it from me through brute force or any other unjust means, sins against justice. Although it is mine by way of a donation, yet it is not mine by virtue of my own creation. I did not any more create it than I did myself, and hence, it and myself belong to God. While I am on earth, I have the use and emolument of it, which I must devote to purposes prescribed by the natural, the revealed and the civil laws. If man called the earth into existence, if he were its creator, then, the human family, individually, could claim an equal portion of it, but as he did not, he is only a tenant in fee-tail, and therefore, his claim is unjust, and therefore, too, the system of socialism is intrinsically destructive of religion, law and order.

b Ps. xxiii.

The assertion that, all men are socially equal is as false as the one refuted. All men are equal formally and by the force of their nature; beyond these, inequality exists by a law of the Creator, who confers temporal and spiritual gifts on some which He denies to others. There is between high and low, rich and poor, learned and unlearned a social distance rightly acknowledged by society.

In the external works of God, there is variety, from which results a sublimity that captivates our intellects. The celestial spheres differ from each other. Some are luminous, others are opaque, while no two of them are equal in magnitude. If all were of the same attractive force, their motion would cease, and then, one would impinge on the other, and the grand universe would be (*tohu* and *bohu*) reduced to chaos. How various are the forms of the clouds which are the result of the vaporization of the earth through the sun's heat. On this planet of ours, which is only a speck of creation, what a variety of entities in the animal and vegetable kingdoms. Can any one enumerate them? In accidental qualities, how different. In the world of man there is accidental difference, so conspicuous that atheists, agnostics and evolutionists contemptuously smile at the credulity of Christianity which accepts and enforces the doctrine of the unity of the human race. Those so-called philosophers, in controversy with me, asserted that "there were more primogenitors than one; that the various shades of human com-

plexion and the differential form of the skull prove the truth of this assertion, and therefore, that the Caucasian, the Mongolian and the African are the product of three different primogenitors."

This specious reasoning, no doubt, harmonizes with the philosophy of infidelity; but not with that of Christianity. It is not true that there were three primogenitors; but it is true that there was only one, Adam, who fell and whose fall affected his posterity. The various shades of the human complexion result from the influence of physical agencies incident to man's wandering over the surface of the globe. Those who emigrated to tropical regions were bronzed, while those who remained in temporate were white. The primitive type underwent, in many instances, accidental change from a too close blood admixture. Cleanliness, which results from civilization plays an active part in promoting a white complexion. If the Mongolian applied more soap and water to his face than he does, its copper shade would be less visible. "Would soap and water applied to the face of an African, remove the darkness of his face, queried one of my antagonists?" They would not. The African, a child of God and a descendant of Adam, labors under the curse of Noe. "Cursed be Chanaan, a servant of servants shall he be unto his brethren."[a] Thenceforth the descendents of Cham are believed to be black, as a mark of servitude. Through the force of this

a Gen. ix, 23.

belief, the Negro was enslaved, contrary to the protests of Christianity, which made all men free and brothers of the Incarnate Word. The greed of the world of man not only kept him in bondage, but reduced him to the condition of an irrational animal. Happily, now, in this fair country he is free, is being christianized and fitted for the duties he owes to society and religion.

Now, as there are primaries in solar and star systems, so must there be in social, founded on a Christian basis. It must be conceded that society requires primaries, men imbued with religion, learning and morality for its direction. It must have men of wealth, also, otherwise its financial arteries would cease to pulsate. The channels of commerce demand mind and money which could not be obtained from a collective body acting on the same plane of equality. Religion demands humble and charitable exponents, with highly cultivated minds and an eminent standard of morality, which humanity, crazed by false philosophy, could not give it. The terms, religion, law and order would be empty and meaningless, indeed, if the vagaries of socialism prevailed.

It is philosophically true that all men cannot be wealthy any more than bodies in space can be of the same magnitude. There are some who could not stand the prosperity of wealth, owing to evil habits which have become a second nature. There are others, and, they are many, who could not utilize wealth, owing to financial ignorance.

Wealth as a force, to be usefully expended, requires intellect, which, as we shall see in the course of this work, must lean on labor. Labor and mind must go hand-in-hand into every financial transaction. As both are united, as are the propositions of a sylogism they must respect each other.

To socialism communism has added a supplement which proposes to abolish the relation of husband and wife, and the system of government founded on parental authority, sanctioned by the natural law and approved by the revealed. That this would be the destruction of morality, religion and society, is self-evident, for the reason that man's fallen nature, remote from the influence of religion and social order, is reducible to a purely animal state.

What but the absence of true religion, has induced the loathsome, forbidding darkness that envelops Asia this day? Is not the bewildering combination of ignorance, vice and fetichism, which bestialize the great majority of its inhabitants, a result of this? That bountifully enriched country, whose mountains are painted with the gorgeous tints of sun-shine, and whose vales flow with milk and honey—that lovely country which was the cradle of the human race, in which Noah planted his vineyard, and in which Moses conversed with God and received the Ten Commandments from Him—that charming country which was the birth-place of the Incarnate Word, and the scene of the Bloody Sacrifice of Mount Calvary,

has wanned in faith, in the light of true religion and in sound morality. The Polar frost of sin, of pagan abominations have made inroads upon it, plunged it into the embraces of disgusting idolatry. Jerusalem, the once holy city of God, swarms with Mongolians, Jews and a motly host of other pagan nationalities, whose god is money and sensuality. Still lower in the scale of civilization are the savage tribes of Central Africa, while the Dongolese and Shangallas, who inhabit all the country west of Abysinia and south of Nubia, are purely and wholly animalized. The low, savage, filthy Chiluks, and Dinkas, who worship cows, can be classed with the Njams-Njams who roam through Zanzibar, Mozambique and along the banks of the Zambri river. The savages of Nyanza and those who dwell on the shores of Lake Victoria may be classified with those of Central Africa. These with the Tartar tribes, who are brought up from childhood to be familiar with the shedding of human blood, give us a clear idea of what man would be remote from the influence of religion and society. To the degraded condition of these savage and paganized tribes infidelity is attempting to bring us, but its efforts are in vain, because the Christian intellect intuitively sees that the god which infidelity worships, in this country, is material paganism.

CHAPTER IV.

WAS THE FIRST MAN A MATERIAL GROWTH?—DID HE INSTITUTE SOCIETY?—DID IT DEVELOP ITSELF PROPORTIONAL TO HIS DEVELOPMENT?—DID GOD INSTITUTE SOCIETY?—PATERNAL SOCIETY.—THE THEOCRACY—ITS REJECTION—POLITICAL SOCIETY—ITS SOURCE—POLITICAL POWER—ITS SOURCE—THE DIVINE RIGHT OF KINGS.

The philosophy of infidelity teaches that "primal man originated from matter; that he grew out of the earth as did trees, shrubs and plants; that, after having traveled around the circle of life he returns to nothing, as do beings of the animal and vegetable kingdoms, and that, from the nature of his origin, governmental authority is inherent in him."

One would scarcely believe that a crude, irrational theory like this would be advanced and defended by educated men, who are respectable members of society. But, nevertheless, to my own knowledge, and to that of a collective body of human beings, the majority of whom are still living to testify to the truth of my statement, such is the case. And what is more, many of this same body seemed to accept this theory, and appeared dejected when its fallacy was exposed.

Now, I would as soon admit the unscientific assertion that solids are not convertible into liquids; that air does not expand by heat; that a cube, a circle and an ellipse are of the same mathematical value, as to admit that dead matter produced and formed our primogenitor, Adam. I have already proved that matter could not any more produce and form the human body and soul, than it could itself. This was the work of an omnipotent Being, whom Christians call God.

Of all beings in the whole expanse of the universe, there is not one, whose formation is so complicated as is that of man. In the world of pure animality there is but one component, and in the world of inanimate bodies, there is but one, because the varieties are reducible to a material basis. Can such be said of man? No. He is complex. Within his body there is a living, thinking, active, immortal soul, that is conscious of its existence, of its actions and knows itself through these. Can this sublime being, who is the completion of the creative series, who is capable of contemplating the sublimity of creation and its omnipotent First Cause, be the work of brute matter? Can this glorious entity, whose geographical range is the earth's surface, whose intellect utilizes the forces of nature, be the "product of matter acting on matter?" Can this wonderful being, whose organization makes him the child of God, whose redemption makes him a brother of the Incarnate Word, a prince in material creation and a citizen

of the heavenly Jerusalem, be the work of nature or chance? Can man, whose head is crowned with the radiant crown of reason, through the exercise of which he can apprehend the existence of the Deity and trace the fire of His love throughout the habitable globe, be the work of dead matter? No, indeed. Could brute matter endue man with mental faculties immeasurably above animal instinct? Do the delicacy of his structure, the perfection of his organization, his conscience, his will-force, his power of speech, his power of reflection, his power of clothing his thoughts in the raiment of fine language, and his whole outer and inner being, result from dead matter? No. That primal man was not a material growth I learn from divine revelation, which says: "And the Lord God formed man of the slime of the earth: (*apo tes ges*) and breathed into his face the breath of life, (*nephesh hayya*) and man became a living soul."*

The following, which erroneously treats this glorious dogma of Christian faith, I copied from a monthly journal, entitled *The Microcosm*, and published in New York by Wilford Hall.

"When God created man, He breathed into him a *portion* of His own spiritual essence, and man became a living being, possessing animal, intellectual and spiritual life. Man is a duplex being, one man living in another man. The outward man we see, but we cannot see the inward man."†

* Gen. ii, 7.
† *The Microcosm*, p. 28, January, 1890.

The reader will recollect that in the argument I advanced disapproval of the system of pantheists, I stated that the universe could not be an emanation of the Divine Mind, because God is a simple Being, a simple Act, and therefore indivisible. This being metaphisically true, God could not "breathe a portion of His spiritual essence into primal man." If He did, He parted with His attributes, which constitute His essence, and therefore, He passed from the condition of a self-existing and necessary being to that of a dependent and limited one, which argues an absurdity. Man, primal man, did not and could not receive a portion of the divine essence in his formation, because the infinite could not combine with the finite, so as to form a rational being. The infinite and the limited are extremes that never form a unit. If primitive man received a portion of the divine essence, then he was partly self-existing and partly dependent, a theory or "philosophy" which we cannot admit because it is pantheistic.

The animal or sensitive life of man results from the vivifying influence of his soul which permeates his whole body. His intellectual results from the reflex action of his soul, or from the turning of the soul's eye inward upon its actions, while his spiritual is the inclination of his will-force towards God through the potency of grace. Man is duplex or complex from the union and nature of his components. The "inward man," or the soul, is the form of the "outward man," or the body, and, in

as much as it is such, we see it, but are entirely ignorant of its essence. The soul of Adam was a direct creation of the Almighty, and not a "portion of His spiritual essence." Every human soul that came into time from the days of Adam to the present moment was a result of an omnipotent, creative act.

After man was created, God said: "It is not good for man to be alone; let us make for him a help like unto himself."** So soon as this help was made, society commenced to exist, from the relation of the first man and woman to each other, or society was based on this relation. The law that governed this society, from Adam to Abraham, was primitive revelation, handed down by tradition.

That man was created for society is evident from the necessities of his nature which demand social intercourse with other men. His infancy, boyhood and old age demand that he be a member of society. In infancy he is naked and helpless, and hence, incapable of supplying his wants. In boyhood he could not instruct himself in the rudiments of any science, and hence, he must be instructed by others, otherwise, he would grow up in ignorance. In old age he must be cared for as he was in infancy; otherwise, he would perish. Besides, in the married state, if blessed with a family, he must provide for their support, give them a religious and scientific education. But, as

** Gen. ii, 18.

those would be impossible in the absence of civil society, it follows therefore, that man was created for society.

St. Thomas says, "The nature of man demands that he live in society," and the proof of this statement he bases on the endowment of speech, "which," he says, "is a natural sign that he is destined for society in order to hold communication with his fellows."***

Patriarchial communities were governed according to the principles of the Natural Law, by the father, who exercised limited authority over his household; that is, he could not condemn one of them to death. Over these communities God ruled *immediately*, until the Hebrews rejected the Theocracy through their demand for a king to govern them after the manner of pagan nations. So soon as this was complied with, the Theocratic form of government ceased, and God ruled the Hebrews *mediately*. Here one would naturally suppose that, as Adam was the primogenitor of the human race, he was their first political head, but no such conclusion can be deduced, because his son, Cain, was the founder of political society.

"And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth, at the east side of Eden . . . . . and he built a city, (*polis*,) and called the name thereof by the name of his son, Henoch."† From this it will be seen, and from the

*** Opusc. de Regim. Princip. Lib. 1. Cap. 1.
† Gen. iv, 16, 17.

language of St. Augustin that "Cain was the first to assume and exercise political authority over his fellows living in community."††

Now, from the fact that human beings are the work of God, and from the fact that the theocracy was rejected, the right to frame laws for self-protection and government flowed from the natural law to the collective body. To deny this, by asserting that "this right existed inherently in man," is to deify him and to stultify reason. We must not forget that creation was a free, loving, gratuitous act of the Eternal Word, and therefore, that there was nothing existing in man inherently that he could call his own. He found himself enjoying an existence which he did not and could not give himself; and this is the sum of his intrinsic right to make laws.

By divine right which is immediately from God, collective bodies of human beings make laws and have them enforced. But, in as much as all men are naturally equal, one cannot claim the right to rule the others; if he do, and exercise it by brute force, he is a usurper. But if he be elevated to supreme power through the consent of the collective body, then his right to rule is *mediately* or indirectly from God. From this it will be seen that civil or political power emanates from God to the collective body, and from them to the ruler. Now, as his authority to rule is rooted in God, it is ligitimate, and therefore, cannot be rebelled against without the commission of sin.

†† De Civ. Dei. Cap. 8.

But it will be asked: "How can my reasoning be reconciled with the divine right of kings." The holy Scriptures say: "By me kings reign and lawgivers decree just things.* Let every soul be subject to higher powers, for there is no power but from God, and those that are ordained of God."**

The question does not concern us in this country. Happily we are not pestered with kings, and I hope we never will be. Our form of government is grand and glorious—the most glorious and grand that the human mind could form. The fundamental principles in our political code are the public interest, the public good, the natural and divine right of liberty, life and property. Our ruler cannot promote his own interest instead of the public good; if he do, we quietly put him out of office, without having recourse to physical force.

Kingly power is indirectly from God. The collective body, by election, choice or nomination, select their king and delegate to him the power which God conferred on them for self-government, and hence, the power so delegated is from God. As the law of gravitation, which influences bodies in space, is of God, so is the power conferred upon the ruler of Him too. Every good is directly or indirectly from God, who is the source of truth, justice and goodness. But was not the elevation of Saul to kingly power immediately from God. Of this there can be no doubt.

* Prov. viii, 15, 16.
** Romans, xiii, 1.

The elevation of Saul to supreme authority was immediately from God; in as much as he was the *poena peccantium*, or a punishment inflicted on the Hebrews for their rejection of the Theocracy. The term, Saul, in Hebrew signifies "punishment," and this was inflicted immediately on the Hebrews for the awful sin they committed. That this is true, is evident from the fact that, when they demanded a King, the demand was displeasing to Samuel, who complained to the Lord. In response to his complaint, God said: "Harken to the voice of the people; for they have not rejected *thee*, but ME, that I should not rule over them."*

Kings, nobles and land-lords whose misrule, fraud, oppression, avarice, sensuality and robbery upheaved society as did storms the ocean, have little mercy to expect from a just God in the invisible world, because while exercising authority, they acted as if non-accountable, and hence, rushed madly down the gulf of crime to the bottomless abyss of wickedness. Concupiscence and avarice blinded their intellects and urged their wills in the pursuit of evil, so that they acted like inmates of the infernal regions. Does not a perusal of the lives of Henry VIII, Queen Elizabeth and Cromwell of England; of Napoleon I, of France; of Victor Emanuel of Italy and the rack-renting land-lords of Ireland warrant this conclusion? Were not their cruel unnecessary wars, their confiscation of land, their absorption of the life-blood of the defenseless,

* I. Kings, viii, 7.

and their private criminal deeds, as cruel, as heartless and as barbarous as were those of Mahommed, Abderahman, the Huns, the Vandals and Heruli who knew not God, and therefore, allowed murder, spoliation, oppression, fraud and perjury to vitiate the charter of truth, justice and the inherent rights of man.

CHAPTER V.

CAPITAL AND LABOR — THE PRIMARY SOURCE OF CAPITAL LABOR A RESULT OF ADAM'S TRANSGRESSION—THE RICH AND THE DESERVING POOR —MONOPOLIES AND TRUSTS—THEIR INJUSTICE— THE FORCE OF MONEY IN OUR ELECTIONS — AVARICE—ITS UNIVERSALITY IN THE COMMERCIAL WORLD — ITS PROMOTION OF CRIME — ITS TENDENCY TO INFIDELITY — IS THERE SUPERNATURAL LIGHT TO ILLUMINE THE WORLD OF MAN? —WHENCE THE SOURCE OF THIS LIGHT?

At the request of a public economist who has a deep interest in the conflict that exists between capital and labor, I give place to a philosophical examination of the vexed question. Capital is a force which increases one's power over his kind financially and politically. Intrinsically, it is brute matter which has no more value than the expense incurred in digging it out of the earth. If bullion were as plentiful as limestone, it would be of no more value. A dollar in gold or silver is worth no more than what it cost to procure the metal and mint it. Bankable paper is not money, because it is not a product of nature. A note or promise to pay has no intrinsic value outside the possibility of the fulfillment of the promise.

We have already seen that Cain, after he slew his brother, settled on the land that was east of Eden, and that, there, he built a city. In lapse of time the malcontents of society, who partly lived by plunder, flocked into this refuge and submitted themselves to his political government. As numbers increased, so did capital proportionally. The citizens of Henoch, the first city ever organized, were communistic and exercised brute force over their kind. Philanthropy was foreign to their nature, from their rejection of God and the lawless lives they led. Avarice blinded their intellects and rendered them insensible to the repeated injustice they inflicted on their kindred. If we examine the history of capital from that period to the present we will find that in all nations its basis and crushing instincts are one and the same with those of Cain and his followers. As we shall soon see, its present, grinding, oppressive force, in many instances, is veiled by gauzy legislation, which it has evoked to conceal or legalize its deformity.

Although labor is the slave of capital, yet it is superior to it, being a punishment inflicted on primal man and on his posterity for his sin of disobedience. "With labor and toil thou shalt eat thereof (the earth,) all the days of thy life .... And in the sweat of thy face thou shalt eat bread till thou return to the earth, out of which thou wast taken; for dust thou art and into dust thou shalt return."* From this it is evident that labor

* Gen. iii, 17, 19.

is a law of our fallen nature, and as such, that it should be respected and protected. Although, it is repugnant to our sensibilities, nevertheless, it is highly honorable, and therefore, is genuine royalty. Royalty other than this is a deadly pest that absorbs the vitals of the honest working class. It afflicts humanity within its active plane, as does la Grippe. Labor, then, being a law of our fallen nature, is not only honorable, but useful; it is not only useful, but is a force which results from its intrinsic nature and the versatility of the human mind, which called into action a middle term that connects it with science. The light that science shed on manual labor, produced for the good of society, inventors, artificers and mechanics, who have changed the grim, forbidding aspect of labor into meridian glare. The invention of machinery has rendered labor a recreation rather than a burden. Then, labor is honorable and is a force. Yes, and a greater force than capital. This is so evident that it needs no proof. Can money of itself, construct railroads, highways and other public improvements? Can it build houses and cultivate the soil? It can not, because it is passive, dead matter, and therefore, has no formative energy. To obtain material for the construction of buildings and every thing else man requires as a civilized being, we must use the force of labor. Is capital prone to pride and distain? In the possession of some it is not; in the possession of others it is a fungous excrescence

that eats their hearts and kills their souls. Has the capitalist a just right to the possession of his wealth? He has if he honestly acquired it, because he holds his title in real or personal property by natural right. But from the nature of things his title is subordinate to God's, who is the rightful owner by virtue of creation. "The earth belongeth to the Lord and the plenitude thereof." God bestows wealth on some to promote the well-being of religion, of the worthy poor and of society in general. It follows, therefore, that the rich are the stewards of the Lord, whose duty it is to dispense wisely the goods intrusted to their keeping. If this be not their duty, then, what else is? Is it to build grand palaces? No. Is it to bribe legislators, jurors and witnesses to obtain some desired purpose? No. Will the rich bring their wealth with them into the invisible world, when the sands of their lives are run out? No. Can they ward off death by their money? No. Death has no more respect for a millionaire than for a beggar. Then, for what purpose were riches bestowed upon men? For that already mentioned. But many of the rich neglect those duties. Then, they come under the "woe" pronounced by the Redeemer on the rich man. Then, the end of Divus is an eminent possibility for them.

It must be granted because true that worldliness and selfishness exist more among the rich than among the poor. These, from their nature, harden the heart against almsdeeds and other

meritorious works. From the force of these evils, the rich, at least many of them, instead of helping the poor, oblige them to increase their wealth, already too large. This, at first glance, seems incredible, but, nevertheless, it is true; for monopolies protected by class-legislation, attest its truth. The deformity of monopolies and trusts, and their oppressive nature, will be seen from the fact that fifteen of them have a combined capital of one hundred million dollars. One of these that operates with eleven million dollars, recently raised the price of linseed oil from 38 cents per gallon to 55 cents. Another advanced the price of iron and, then, cut down wages ten per cent. Yet another that controls the manufacture of fence-wire, raised the price ten per cent. With these, and the coffin, and the window-glass, and the salt, and the twine, and the pork, and the beef trusts the laboring class can do nothing, because of the force of money used against them by capitalists. On what are these combinations based? On money and protection. Is there a remedy? There is. The tariff laws, in as much as they are intended to enable the favored classes of producers to exact more for their products than they could obtain under *free* competition, should be repealed. Classes of production should not be compelled to pay tribute to others. A great nation, such as ours is, that governs rather by reason than by brute force, should not afford protection to trusts or combinations that are intrinsically

unjust. According to the logic of justice, and common sense, labor should be protected, as are the rights of property and personal liberty. But it is not, because money-force, often, too often, puts demagogues into legislative halls, who care little for the rights of labor. The various associations organized and sustained by the laboring class for protection against moneyed monarchs are ineffectual. So too are "strikes." No force, no combination can remedy this crushing, blood-absorbing evil, except the force of legislation. As the laboring class control and direct this force, they have it in their power to do away with trusts and monopolies, if only they vote rationally. Will they? Time will tell.

But it will be argued that commercial force must not be rendered passive by legal enactments. It must not so long as its motion is rectilineal; but when it is curvilineal, it should be suspended. When it is unjust in its dealings, its crooked course should be stopped by legal trammels. This the good of the majority demands. Whenever there is wanting an equilibrium between capital and labor, there is injustice either on the one side or on the other. If we investigate the cause of the downward tendency of the balance, we will find, invariably, that it is greed on the part of capitalists. The laborer sees it incline towards mammon, but is powerless to keep it equipoised. All he can do is to look on; all he can say is that, bitter experience

has taught him to loathe monopolists who abstract from him his goods without due remuneration.

Avarice is not confined to monopolists and capitalists alone. No, indeed, for it has extended itself throughout the world of commerce. There is scarcely a man doing business that is not more or less tainted with its greed. Obedient to its instructions, some adulterate the food necessary for the support of life; others give light weight and false measure; yet others appropriate to their own use money and goods that belong to their neighbors; still others will lie to heighten the value of an article, although, aware that the act leaves a stain on their souls, if it do not greater injury.

Avarice, throughout the world of man is ubiquitous, and it is as unblushing as it is omnipresent. As air insinuates itself into animal lungs, so does it into the human heart, and once there, it is hard to dislodge it. Of its dwelling place it has no choice. It is as content in the heart of a thief as in that of a miser; in the heart of a beggar as in that of a millionaire; in the heart of a lewd woman as in that of an honest one, and in the heart of an infidel as well as in that of a so-called Christian. It loves to figure in politics as well as in commerce, and that it be a factor in this, it summons to its aid its co-efficient, *bribery*, which is a very motive force in the world of politics, and one that has induced class-legislation to the detriment of the laboring class.

Avarice is always young, buoyant, vivacious

and hopeful; but its hope is not a living one, not one that anchors the soul to God, while tossed and tossed again on the angry ocean of time. No, its hope is dead, because its essence is sordid, perishable gain. At one time its vibrations are noisy and discordant, at another its undulations are musical and agreeable to the ear. This alternation results from its non-realized hope and from its gratified desires. Let me explain. Although the explanation may seem to the reader to be a digression, yet it is not such, as it bears on the subject I am discussing.

If we traveled through Asia and Africa we would witness the effusion of human blood offered in sacrifice to idols. As the awful crime results from the blindness of paganism, we, from an impulse of charity, sever the ties of kindred and forego the blessings of civilization in order to Christianize those Pagans. As the act is heroic and meritorious, it will receive a reward in the invisible Kingdom. But we need not leave our own country to witness similar crime committed by many of those who cherish a love for "speculative faith." Although this country is Christian, yet human victims are immolated on the altars of material paganism, and those who preach a speculative faith seem, by their non-denunciation of the crime, to justify it. False science and untruthful theology teach that the *ens in embryo*, or the human foetus has neither life nor soul, and hence, that it is no crime to dislodge it. In the course of

this work we shall prove to a mathematical certainty that the human germ is complex; that it enjoys *esse;* that it has an immortal soul, and that it is an awful sin against God to remove it from its natural resting place, before development. Not only do nominal Christians resort to abortion, but to infanticide, also, which admits of no palliation, because it is the destruction of human life, in defiance of God's express command which reads: *Non occides,* "thou shalt not kill." What are those crimes a result of? Of avarice. The desire to save and make money is the efficient cause of these unnatural crimes.

A man who is a so-called Christian, gets entangled in the coils of a woman who is too fond of costly attire and too lazy to work for an honest living; he makes an effort to get out of his dilemma, but cannot without the use of money. Although the money force he employs, belongs to his family by the inherent law of justice, yet he plentifully hands it over to this sequacious female that ministered to his unruly passion. Of what is this a result? Of avarice and of sensuality.

We are touched with shame, and justly so, at the existence of Mormonism, which is a disgrace to our boasted civilization. Preachers of Protestantism discourse against, scowl at and howl at this loathsome institution; but they neither preach against, howl at, or scowl at a system that exists in our midst which is as loathing to ethical instinct as is Mormonism.

I ask the candid reader, is there a State in the Union that is not inhabited with polygamists who heartlessly, through divorce, drove their wives out on the cold charity of the world, to take younger ones to their guilty bosoms? Must it not be conceded, because true, that, outside the Catholic Church, marriage is not respected. Marriage, Christian marriage, which God Himself hedged with unity, sanctity and indissolubility, and which the Redeemer raised to the dignity of a sacrament, is reduced to the condition of, and is looked upon as a civil contract by so-called Christians! In what is divorce rooted? In avarice, sensuality and injustice.

Into what system has the moral sense of our polygamists entered? Into that of infidelity. Into what system has their fear of retributive justice entered? Into infidelity which has not only dulled their conscience but blinded it. Then, infidelity is slowly, but surely corroding the vitals of our great Christian nation. There is no doubt of it. Its corroding, destroying action is as plainly evident to Christian vision, as are the cooling of the nuclei of the sun and the earth to scientific. Now is there in the horizon of humanity a light that will enable us to see the destroying action of infidelity? There is. In the firmament of humanity there is a divine light through the glare of which we can see the deformity of infidel systems, with the same degree of clarity that we do that of

sensible objects. Who is the source of this divine light? The Incarnate Word.

In our examination of the diversified matter that entered into the formation of the universe, we have seen that it resulted from the potency of the *fiat* uttered by the Eternal Word, and therefore, that it had its origen in time. We have further seen that, so soon as the earth was fit for man to abide on, he was called into existence, and that, during his probationary term he fell; that after his fall he was confronted by his Creator, who promised redemption. During the long period that elapsed from man's fall to the fulfillment of this promise the world of man was enveloped in the darkness of paganism. Not a solitary ray of saving light gleamed on our earth, outside the little kingdom of Judea. That the promise of redemption be fulfilled, the Eternal Logos, who created the visible and invisible worlds, and all their entities, came on our planet, assumed humanity, divinely established His Church and commanded her to preach His Gospel. This heaven-sustained work of God's creative power is built upon the doctrine divinely revealed, that all unjust, oppressive monopolies, trusts and combinations are hateful to God; that second marriage contracted after a divorce is obtained, is hateful to Him; that avarice is the root of evil, and that the sensual will have no share in the kingdom of heaven. It is further built on the doctrine that the various systems of infidelity are howling storms which

deal spiritual ruin in their path to all those who remain within their rotary center. As the subject of religion is very important I shall advert to it in another part of this work.

I shall, in the next chapter, place before my readers, in a condensed form, the glories of the sidereal heavens, which shine in undiminished lustre, declare the praise of God and chant anthems to Him. In the whole expanse of nature, I know of no study that gives the mind so exalted an idea of God, as does that of the celestial spheres. The heavenly bodies, which are ranged in space around God's invisible kingdom, give testimony of His existence, wisdom and power, and put to shame the benighted ignorance of agnosticism and materialism, which deify the effect, and blindly reject its First efficient Cause.

CHAPTER VI.

THE SIDEREAL HEAVENS — THE ASTEROIDS — STARS OF THE FIRST MAGNITUDE — THEIR DISTANCE FROM EACH OTHER — THEIR AREA OF ATTRACTION — THEIR MOTION — COMETS — THEIR SOURCE — THEIR CHEMISTRY — STAR SHOWERS — THEIR SOURCE AND CHEMISTRY.

I shall now, cast a passing glance at the celestial bodies, outside our solar system, which are nearest to the empyrean heavens, and which, from their testimony, as we shall see in the course of this chapter, bring shame to the gross ignorance and blatant impudence of materialists and agnostics. Then, beyond our solar system, on a cloudless night, through the agency of a good telescope, we behold heaven's blue dome garnished with gems the most brilliant. To the naked eye they appear as if broad-cast, without design or architectural skill, but when we apply the telescope to them and a mathematical investigation, we find that they are millions upon millions of miles apart; that they are huge masses of matter, and that order reigns supreme among them. We further find that, beyond the regions of stars of the sixteenth magnitude, in the gulf of immensurable space, there are dense strata of luminous specks, or stars, which appear like a vast shore of diamonds which reflect

the sun's rays, and that, back of those accumulated systems, isolated suns, self-luminous vapour, elliptical discs, threads of light of indescribable brilliancy and complexity, are descried which proclaim the power of God and the undiminished force of gravitation.

That the glory, brilliancy, distance, mass, number, mathematical construction, equilibrium and orbitual motion of the heavenly bodies impart an exalted idea of God, to the Christian mind, is the testimony of those who study the heavens under the light of science and faith. If a view of the sidereal firmament fill the soul with delight, how great must be its ecstatic joy, when it shall behold the Creator of the vast and complex universe and the glory of His Kingdom, into which nothing defiled can enter. Oh! the beauty, the delight, the happiness and sweets of this Kingdom, which, I hope, we will yet enjoy, should excite us to good works, and, especially, to the love of God, who has done so much for us in the visible and invisible worlds.

Before I advert to the gems that twinkle in "ebon cope" I will devote a brief space to the asteroids, which are worthy of notice, owing to the great beauty and brilliancy of their light. The asteroids, (*aster*, a star, and *eidos*, form) seventy-five in number, are little planets, whose orbits lie between those of Mars and Jupiter. As their names, eccentricity, distance from each other, and orbitual inclination belong to the science of astron-

omy, I shall only notice three of them, namely, Vesta, Ceres and Pallas. Of all the asteroids Vesta is the most beautiful, owing to its deep, soft, yellow light, which it sheds with great intensity, although, distant from the sun 223,000,000 miles. Why its light is yellow, is a question that has not yet been philosophically answered. Scientific conjecture is not scientific proof, and hence, opinions alone, expressed by some astronomers, as to the cause of this phenomenon are not worth inserting. Ceres can be easily discerned by its deep, crimson light, Pallas by its pale, yellow light. Up to the present time, neither the office nor the chemistry of the asteroids are defined with any degree of certainty. On their motion and density a good deal of conjecture has been employed, which is unworthy of notice.

That the astronomical student may feast his mind and vision on the glory, beauty and sublimity of a star-lighted night, he must have a telescope of good defining powers; with this he can read the sidereal dome to his utmost satisfaction, and after he has done so, if he be honest, he will acknowledge that the heavenly bodies declare the existence and power of God. He will further acknowledge that, materialism which denies these, is a hedious phantom. Then, through this instrument, if its convex lenses are so combined as to increase the angle of vision,* he finds that the apparent little stars are

* The angle of vision is that which is formed at the eye, when viewing a distant object, by the inclination of two opposite lines drawn from the object.

vast bodies, and that they are millions of miles distant from each other. He also finds that, there are centers which have planets and planets that have satellites, which revolve around them as does the earth around the sun and the moon around the earth, through the force of gravitation, and that these bodies render themselves visible either through their own light or through the light of their primaries which they reflect. But so soon as he points his instrument to a star, which is only a *point* of light, he sees that it moves continuously. This motion is only apparent and results from the earth's motion. All bodies external to the earth seem to be in motion, while it alone appears to be motionless. It was this apparent fixedness that afforded a basis for the geocentric theory which so long gained the assent of the mind in past ages of our civilization. Now, the most trivial knowledge of mathematics ought to be able to remove this erroneous idea. If all bodies in space revolved around our earth, as their center, the path of the sun would be four-hundred times greater than that of the moon—that is, this body would have to travel four-hunbred times faster than the moon around the earth in twenty-four hours, a thing impossible to bodies in motion. If this were true of the sun, who could conceive the motion of stars of the twelfth magnitude around the earth that are billions of miles distant from it?

Here I ask materialists, agnostics, evolutionists and atheists, are the spherical form, the elliptical

orbit of those bodies and the order that attends their motion, the work of nature, or of chance, or of matter acting on itself? No, they are the work of Power, of designing Reason, of a self-existing God, who created, formed and poised them in space.

In the dim, distant depths of space, *a* Centauri, a fixed star and one of the nearest to our solar system, is computed by astronomers to be 226,400 times more distant from our planet than is its center. If this be multiplied by the sun's distance from the earth, we have a stretch of space embracing 21,508,000,000,000 miles. To form an idea of this vast expanse is impossible. In its immensity the human mind is bewildered. This star is suspended in space near the Southern Cross and is easily seen owing to the intensity of its light.

Although light travels at the rate of 28,000 miles per second, yet it would take three years for a ray of light of the nearest fixed star to reach our earth. It would take thousands of years for a ray of light from the most distant nebula to reach our planet. Beyond the stary fields of our firmament, an apparent, dark, empty space has been descried by telescopic explorations, and outside this dark vacuum, the gleam of another firmament has been discovered, whose primaries fuse into what seems to be nebulous clouds. How immense, then, is space and how omnipotent its Creator.

The lover of astronomical science would be well

paid for his labor and expense to cross the truly Pacific Ocean to take a view of *a* Centauri and the glorious Southern Cross. I think that human vision never beheld anything in the order of nature more sublime, than the scene that would meet his gauze. The brilliancy of the stars that are set in the crystalline sky; the vast sea of golden light that is shed by the sun on the quiescent ocean, as he sinks to rest on his watery couch; the death-like calm; the refreshing influence of the Zephyrs, vitalized by the sunbeams and scented with the aroma of semi-tropical flowers; the phosphoresence* of the sea, which seemed to hold silent converse with the stars, that shed their soft light on the glorious scene; the efforts of tiny fish to wing their flight from their native home, and the continuous march, in the track of the ship, of the snapping tiger—the shark, in quest of food, a figure of the sensual man who feeds his passions habitually on food too disgusting to mention, impart an idea of creation's sublimity to the Christian soul that centers it on God.

The orbitual radius of *Canis Majoris*, the Dog Star, is computed by astronomers to be 2,267,000,000 miles. Admitting this to be true, who can form a conception of his mass? Astronomers tell us that the attractive force of the sun

* The phosphoresence of the Pacific Ocean, so wonderful for the first time to the vision of travelers, results from the presence and activity of animalculae which sport in festive glee in the water. In Zoology they are called *noctilucs*, from the Latin words, *nox*, "night," and *lucere*, to "shine." The truth of this can be ascertained by filtering the water, and, then, submitting the noctilucs to the force of a microscope which will clearly define their individuality and animal being.

extends 1,000,000,000,000 miles in diameter, and that the distance of *Canis Majoris* from this outward boundary is 185,000,000,000,000 miles. From this awful distance, we can conform a confused notion of the immensity of space. But this is not all. Capella, a very brilliant star, suspended in space between Orion and the Polar Star, is distant from Canis Majoris 295,355,000,000,000 miles. Now, it would take Canis Majoris seven hundred thousand years, traveling at the rate of 14 miles per second, to impinge upon Capella. From those truths attested by the grand science of astronomy, the immensity of space is inconceivable. The spherical bulk of this star is one thousand seven hundred times greater than that of the sun. We are told by astronomers that six hundred star systems surround our solar system, each of which has an attractive area of 180,000,000,000,000 miles in diameter. And yet, we can not call space infinite. No, it is limited. There is only one Infinite—God who formed the bodies that revolve in space.*

In the vast expanse of space, through the light of science, we obtain the certainty that suns after suns, systems after systems are harmoniously united by the filaments of gravitation, spun by Almighty Power. If not, then, by whom, or by what else? Are not materialists, agnostics, athe-

* I inserted here rules by which the distance of the celestial bodies from each other is ascertained; but after some deliberation, expunged them, because the explanation of the diagrams the rules required, were too abstruse and complex for non-mathematical intellects. Besides, the mensuration of a celestial body and its diurnal parallax belong solely to the science of astronomy.

ists and positivists awfully befogged, when they attribute creation to natural or material causation?

But the sublimity and unspeakable glory and grandeur of the creative act is not confined to our solar and star systems. No, indeed. It shines in radiant splendor in the being and formation of comets, which have created wonders in the human mind, and baffled its attempts to ascertain their nature, utility and chemistry.

As the extended continuity of gravitation does not influence those bodies that visit us from time to time, it is more than probable that the homogeneous nebula which remained, after the *arida* was eliminated, entered into their formation. This conclusion I deduce from their continually changing dimensions which give us to infer that they have no concentric gravitation. That this is true is self-evident, for stars can be distinctly viewed through their attenuated bodies. Of the chemistry of comets, all we know, beyond conjecture is, that it differs from that of every body in our solar system. Bodies in our system are more or less condensed, and hence, have concentric attraction, while comets are devoid of self-chemical affinity. They do not even form ellipses, or shut orbits. Why they do not science does not state. I think this results from the cosmical matter of which they are composed. Another strange thing connected with comets is that, neither in their direct, nor in their retrograde motion, do they gravitate towards a

solitary body in our solar system. Attraction seems to have no influence on them. To speculate on the source of their luminosity would be folly, because the science of astronomy, thus far, advances no theory worthy of acceptance. Why God formed them and for what purpose, are buried in darkness. Although this is true, yet they have a duty to perform, if we only knew it. If we were ignorant of the office assigned to the Desert of Sahara and the Gulf Stream, we might infer that they were called into existence without a purpose, but we cannot so conclude, because we know that the one gives the south of Europe a high degree of heat and that the other gives the west a genial temperature. The emerald garments of poor, downtrodden Ireland, are gifts of the Gulf Stream. If we were ignorant, also, of the office assigned to the aurora borealis or northern lights, we would deduce a similar inference, but since we know their duty and the good they confer on man during the long polar night, we praise and admire the benignity of the Creator who had the well-being of His children present to His Mind in all His works.

There is another phenomenon, terrestrial in its origin and nature, on which I will make a few comments for the benefit of my readers who may not be versed in the science of astronomy. From time to time, we notice the presence and brief action of shooting stars, or meteors, but cannot satisfactorily account for their origin. Some

writers tell us that meteors are a result of lunar volcanos; others that they are cast off by bodies which occupy planetary space. But both those theories are untrue, for the reason that the law of gravity does not allow a particle of matter to escape from the surface of one body in space to another. If the volcanos on the lunar surface be extinct, and they are to a certainty, how could they cast out meteors? And even if they did, from the gaseous tenuity of meteoric matter, is it not reasonable to suppose, that those bodies would not float outside the moon's path in its revolution around the earth? It is not, therefore, true that meteors have a planetary origin; if they have, why are they seen only in our atmosphere? It is admitted because true, that decayed animal and vegetable matter generate a great quantity of gas, which, from its chemical combinations, floats above the lowest stratum of our atmosphere. The gas, so floating, agreeable to the laws of affinity, combines with other gaseous fluids on which gravitation acts by way of sending it back to the earth. In its descent through the dense atmosphere, which is highly heated by convection, it is ignited, and hence, the source of meteors. If the stratum of atmosphere that overhangs the earth be heavily loaded with vapor, it will be *minus* frictional force, and hence, in wet weather we witness no such phenomena as star showers. If a meteor be viewed through a good refractor, before it explodes, it will be seen through the electric light it

emits that its components are gaseous, which look like bright clouds (*cirro-cumuli,*) illumined by sunlight. Any theory other than this, is contrary to reason, and is antagonistic to true science.

It has been often asked by non-scientific persons, "why the stars do not shed more light upon the earth, if they be such large, luminous bodies as they are said to be." The feebleness of star light is a result of its distance from the earth, while the apparent diminutiveness of the stars is a consequence of the smallness of the angle of vision. I have already stated that the intensity of light varies inversily as the square of the distance. This rule being geometrically true, it follows that in a uniform medium the intensity of light decreases as its distance increases in the same ratio, as a given surface diminishes as we recede from it. In proportion as we recede from a luminous body it appears smaller to our vision, while its brilliancy is constant. In proportion as we recede from a luminous body our eyes receive less of its light, although the apparent area remains the same. It takes light, notwithstanding the velocity of its motion (192,500 miles per second,) a long time to travel billions, trillions and quintrillions of miles. There are bodies in the dark, dim, distant womb of space that, up to this, have not shed a ray of their light upon our earth.

In the absence of revelation, the grand and noble science of astronomy, is sufficient to disprove the vapid theories of materialists. This

science, which is in its infancy, proves that, in the whole expanse of space, there is no body insensible to, or non-influenced by gravitation. Gravitation, throughout the universe is continuous, universal and unbroken. In spherical space it is present and connects body with body, system with system, which form a grand unique whole while itself is obedient to conserving, illimitable, ubiquitous, omnipotent Power that formed, suspended and adjusted those bodies in space, so remote from each other, that, under the guidance of this law, collision is impossible till the end of time. When this eventful moment arrives, then, the action of this force will be suspended, and the omnipotent *fiat* that evoked bodies from a possible to an actual state, will change their form.

Although the field of nebulous matter, which extends through immeasurable space, is as glorious as it is vast, yet its vastness and glory are inferior to those of the human soul that is made to the image of God, and therefore, is capable of knowing, loving and serving Him, while matter is not. Notwithstanding the inherent truth of this, yet, some men say in their hearts with the fool that, *there is no God.* Ah! in the invisible world they will acknowledge the existence and goodness of God, but their confession will be of no avail.

THE INVISIBLE WORLDS.

CHAPTER VII.

THE CREATION OF ANGELS—THEIR PROBATION AND FALL—DISEMBODIED SPIRITS—PURGATORY—IS IT A PLACE OR A STATE? IS IT IN THE EARTH OR ON IT?

The invisible worlds, which, like the visible, were made by the omnipotent *Basileus tou aionos*, (King of eternity,) or by the *Ruah Elohim* (Spirit of God,) that moved over the waters and dispelled the darkness which was on the face of *tehon*, the deep, through the elimination of light out of *Kaos*, are difficult to treat, because they do not come into the world of sense. As things "unseen" are effects produced by the activity of Primal Power, we accept the certainty of their existence on the evidence of divine revelation. This was the only testimony St. Paul required, who said: "By faith we understand that the world was framed by the word of God; that from invisible things, visible things might be made."*

The evidence, which, in the early ages of Christianity, was sufficient to prove the existence of things invisible, is no longer so, owing to the rapid growth of skepticism that sways highly culti-

* Hebrews, xi, 3.

vated minds. Although the cold, dreary winter of old age is upon their heads, yet there is no eternal spring in their hearts, no celestial yearning in their souls, no desire to inhale the fragrance of the spiritual roses that exhale the aroma of God and His elect. In their hearts nothing can be found but the love of the world, and this chaos, this black night can not be illumined by any light other than that of divine faith.

When the disciples asked the Redeemer who was greatest in the kingdom of heaven, He called to Him a little child, set him in the midst of them, and said: "Amen I say unto you unless you become as little children, you shall not enter into the kingdom of heaven."** The kingdom of heaven spoken of here, is the Church, the kingdom of God on earth, whose revealed dogmas we must accept as true, with the same confidence that little children do, whatever their parents tell them.

Now, from the fact that God has revealed the principle to be believed, the mind, no matter how highly cultivated it may be, can accept it as true, because He is infinite truth who can not deceive. Then through the inherent truth of divine faith, which is above reason, and hence, is the highest order of knowledge that the human mind can possess, we accept the teaching that in the invisible worlds there are pure, holy, simple, intellectual essences who are called angels; that, besides these, there are repulsive, ugly spirits who are called

** Matth. xviii, 3.

demons; that the former are dazzling orbs of light, from the enjoyment of the Beatific Vision; that the latter, from the deprivation of this, and from the nature of their penal state, are monsters of darkness and deformity; that the former adore and serve their Creator; that the latter execrate His holy name, and that these extremes result from their respective conditions.

As before stated, the omnipotent *fiat* no sooner was uttered than myriads of intellectual entities, evolved from a possible to an actual state, who were capable of loving and serving their Creator, because endowed with the highest order of intellectuality. Those spirits of marvelous beauty reflected the light of their Creator, who enriched them with all the supernatural gifts their limited nature could bear. Those happy, bright, glorious spirits intuitively saw the grandeur and sublimity of the creative *fiat* that produced them from non-being to being, because their knowledge was higher and more extensive than that of man who came into existence epochs upon epochs after them, and hence the purity and intensity of the worship they paid to the Eternal Word.

These exhalted entities, having no inherent right to their creation, or to the possession and enjoyment of their supernatural gifts, were put on probation, as we have already seen, to teach them their dependance on the Supreme Being who created them, and, through evil desire rooted in pride, one third of them fell. They fell by turning

away from God through a desire of possessing a spiritual excellency that was above their limited nature. They expressed a desire to be an exact copy of their Creator, not in essence, but in effulgence, and for this sin they were cast out of heaven into hell, there to burn and rave in madness and dispair for ever and ever. The justice of God consumed them without annihilating them; it converted their glorious day into dismal night, their joy into sorrow, their love into hatred and their prayer into blasphemy. It is true that these simple spiritual, intellectual entities were created to the image of God, but this did not endow them with His glory or power, which they desired, and this extinguished their marvelous light.

Although their forms no longer reflected the pure, holy image of the Deity, yet in essence they were immortal, active and intelligent. Their knowledge is far superior to that of any human being, no matter how well cultivated his mind may be. From the intensity of the punishment inflicted upon them and its eternal duration, they entertain hatred towards God and all those who serve Him in spirit and truth. In the exercise of their hatred, by way of inducing the faithful to sin against God, they are greatly restrained by His grace and the protection of good angels, who constantly walk with us in all our pursuits.

We have already seen that primal man, after his creation, was put on probation; that he fell before his term ended, and that as a punishment

attached to his fall, or as one resulting from it, he "died the death." The change his body would undergo, if he had not sinned, before its entrance into heaven, belongs to theology and not to a work like this. I will state, however, that so soon as man's components are separated—that is, so soon as he dies, his soul wings its flight with more than lightning speed to the tribunal of God, there to be rewarded or punished proportional to the life it led while united to its body on this earth. If the human soul on its departure from its earthly tenament, be free from mortal, venial and original sin, it is admitted into the kingdom of God. If it be in mortal sin, it is sentenced to hell; if in venial, to purgatory, and if in original, to a state in which there is natural good and no suffering, except that which results from the deprivation of the enjoyment of the Beatific Vision, and this is so keen, that the human mind can form no idea of its intensity. How necessary then, is baptism, without the reception of which, no soul is admitted to the enjoyment of the Beatific Vision. In confirmation of this, the Redeemer said: "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God."***

Now all denominations professing Christianity, except the Catholic, deny the existence of a middle state. The One Fold, alone, admits that there is a middle state in which souls suffer for a time

*** John, iii, 5.

before they are admitted into heaven. Her motives for this admission are based on divine revelation which clearly proves, mathematically so, the existence of this state. Before I introduce proof of the existence of purgatory, I shall state that no dogma of the Christian religion has been so misrepresented, so laughed at, so sneered at, so caricatured as that of purgatory. If those who deny its existence would only balance the proof I shall advance on its actuality against the dictates of their own reasoning on which they base the denial, I think they would clearly see that the beam would not be equipoised, proof being on my side. But this they will not do. Nevertheless, I put them the following question which, I hope, will command their attention. If there be no intermediate, no middle state in which sin is punished after death, who of us, that reached the meridian of life, or day's decline, can be found free from trivial faults, venial sins which displease God, and hence, exclude us from His society? If the reply be, "that believing members are so united to, so grooved in Jesus Christ, that they can not sin," the question is not answered, because "the just man sins seven times a day," and the Psalmist says: "Every man is a liar."† St. John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."†† In the Apocalypse, the same apostle speaking of heaven says: "There

† Psalm 115.

†† 1 Epis. of John, 1, chap. 8.

shall not enter into it any thing defiled, or any one that worketh an abomination, or a *lie*."††† Then if there be no middle state, no purgatory, who of us can hope to be admitted to the enjoyment of the Beatific Vision, when the sands of our lives are run out? Some ministers, who argued this important question with me, asserted that the "atmosphere purified the soul, while on its journey to the judgment seat of God;" others, that "minor offences against the majesty of God were effaced by the pangs of death;" yet others, that "all believing Christians are justified by faith ALONE." Can I find this threefold theory sustained by the inspired Word of God? I can not. In vain will I search the Latin, the Greek and the Hebrew Bible for such an assurance. The action of our atmosphere on a disembodied spirit, has no purifying influence. Matter cannot act on simple, spiritual entities. That this is true I shall prove in the next chapter. Besides, the moment the soul is separated from the human body, it is judged, and hence, the absurdity of the theory advanced by my friend of the Universalist denomination. It is also false to assert that "the pangs of death wipe out trivial offences committed against the majesty of God," because the pain incident to the separation of our components, is common to saint and sinner, to child and aged person. It is equally false to assert that we are justified by faith *alone*, because it is not the language of divine revelation. Prior to

††† Apoc. xxi, 27.

the days of Luther, justification by "faith alone," had no existence. Not till the advent of this man did such language appear, and its incorporation into the Lutheran Bible was his work. The fruit it has produced is too painfully evident to need comment. This doctrine, to avoid the criticism and condemnation of sound reason, was sustained by the denial of the existence of a middle state, by the misrepresentation of alms-deeds and other pious works. To force its acceptance on the ignorant, Luther had recourse to caricatures too indecent to be described to my readers. Did this anti-Scriptural, anti-Christian doctrine suspend works of supererogation which result from the practice of true faith through supernatural motives? Only in those who subscribed to it. In the followers of Luther, it not only put an end to the performance of pious works through supernatural motives, but to their faith also. Is this true? It is, because outside the Church Jesus Christ built and baptized in His Blood, there is no true faith. The various denominations do not live by faith, and do not demand its profession of their members, because they are only voluntary associations, whose belief may or may not be in harmony with a so-called Bible.

That "faith alone" does not justify, is evident from St. Paul who says: "If I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass, or a tinkling cymbal; And if I should have prophecy, and know

all mysteries, and all knowledge; and if I *should have all faith*, so that I could remove mountains, and *have not charity*, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing."* From this it will be seen that "faith alone" does not justify without good works. Faith is the foundation of the spiritual edifice and good works are the material that enter into its construction.

That good works be produced, the will must be inflamed by charity or the love of God. Will-force of itself can not advance the human soul towards its ultimate end, without the aïd of divine grace. The human will, when touched by grace, inclines towards good works, but is not forced to perform them. When the will pursues any natural good, it does so through a natural impulse, or through its own agency, and receives a natural reward. But, *without the grace of God*, as rational beings, we can NOT *perform* a solitary act of supernatural merit. In confirmation of this Christ says: "No man can come to me, except the Father, who hath sent me, *draw* him"—‡ that is, by supernatural aid, or grace. St. Paul says: "By grace you are saved through faith, and this not of yourselves; for it is the gift of God; not of works that no man may glory"—‡‡ that is, not of works from ourselves, or through the natural impulse of our

* 1 Corin. xiii, 1-3.
‡ John vi, 44.
‡‡ Eph. ii, 8, 9.

wills, but from and through the grace of God, which is the efficient force that produces merit.

In the supernatural order grace is not a result of merit, but merit is of grace. Practical faith, or faith vivified by charity which results from grace clothes the soul in the raiment of justice; it brings the soul into a state of loving reconciliation with God who smiles approvingly upon it, and imparts to it a foretaste of heaven. It follows, therefore, that speculative faith, or "faith alone" does not justify without works. In confirmation of this conclusion St. James says: "But some man will say, thou hast faith and I have works. Show me thy faith without works, and I will show thee my faith by works. Thou believest there is one God. Thou doest well; the devils believe and tremble. But wilt thou know, o! vain man, that faith without works is dead .... For as the body without the spirit is dead, so also faith without good works is dead."‡‡‡

Theoretical faith, or "faith alone," is only illuminative. It increases responsibility, while it does not force obedience to the revealed law. From the fact that it is above reason and enlightens it, it hightens guilt in the sinner, but does not restrain his will in the pursuit of evil. It follows, therefore, that a human being possessed of true faith, but devoid of charity, which is the life of his soul, can worship God and pray, can get drunk and steal, can lie and cheat, because he does not

‡‡‡ James ii, 18–26.

love God, and because he does not love Him, he is out of His grace, and because he is out of His grace, his faith being dead, is of no profit to him. This is so evident, so logically true, that it is a wonder why its truth is not seen by the non-Catholic world. Its inherent truth illuminates the world of man with heavenly light; but the world of man does not behold this marvelous light because it is spiritually blind, and because it is weighted by the formidable weight of sin which destroys the equilibrium that exists between the soul and its Creator. To the practical Christian it is self-evident that the world of man has no spiritual vision, and owing to the absence of this, it has no hearing, no truth, no virtue, no fear of God; crude, animal gratification and material wealth, which extinguish charity are its sovereign good.

The actuality of purgatory is of faith. To deny its existence would sever us from the center of unity and sanctity, and leave us floating at random on the ocean of time without any propelling force to reach our last end. Purgatory is the temporary abode or state of those faithful souls, who, when the flickering flame of life went out, were indebted to Divine Justice for unrepented venial sins and the temporal punishment due to mortal sin, remitted as to its eternal guilt. God is so inconceivably holy, being the source of all holiness, that the faithful departed could not and would not if they could, enjoy His dazzling beauty, before they

were purified from the stains of sin. The Divine Perfections are so marvelously beautiful, that the faithful departed souls, through the force of their own volition, which is centered in the Divine, instantly go to purgatory, there to remain till they are cleansed from their sins. The motive force that acts upon their wills is the infinite purity of God, which does not allow a soul to enter heaven with the least stain of sin upon it.

Where purgatory is we do not know; the Church has not defined its location. For the same reason, we know nothing of the nature of its fire, its intensity, or of the duration of the imprisonment of its inmates. In the absence of a definition on these, its location and torturing nature are shrouded in mysterious darkness. Some writers on this state say that "it is a place; (*locus*) that it is in the earth, and that it is the upper stratum of hell." Others, that "it is only a state which is extremely torturing, and that the intensity of its pain is mitigated, and the term of its suffering inmates is abbreviated through the devotion of the Church Militant in her works of mercy. To the first opinion I object, because it is not in accord with either my reason or my faith. My reason gives me the certainty which results from circumstantial evidence that it is not the upper stratum of hell. In as much as it is a purifying state of limited duration, it cannot be connected with hell that is of eternal existence.

No writer nor sermonizer can induce my mind

to accept the opinion that purgatory is the upper stratum of hell, and that its fire is the same as the fire of hell. No one, independent of direct revelation, has the right to locate this state in the nucleus of the earth. Opinion should not put on the raiment of divine revelation; when it does it produces no spiritual good. I do not believe that God, who is infinitely just, holy and loving, incarcerates His friends with His enemies, the prayerful with the blasphemous, the beautiful with the hedious, the attractive with the repulsive and the happy with the unhappy. As the souls in purgatory are members of the Church suffering, they are dear to God who loves them with infinite love, which forces me to deduce the conclusion that they are not in the company of the reprobate. Besides, out of hell there is no redemption, while out of purgatory there is. In the beautiful Church suffering, there is no complaint against the justice of God, no cry, no murmur. A beautiful calm, a death-like silence, like those of primeval dawn, permeate this blessed region of God's creative love and mercy. This very mysterious Kingdom is a paradise of delights, because of the efficacy of hope, which silently and sweetly gives its suffering inmates the assurance that they will again see the beauty and enjoy the society of the Triune Deity.

That there is a purgatory, or a middle state, in which souls indebted to God's justice are detained for a time, is of faith. The Council of Trent in its twenty-fifth session declared its existence, and

hence, all Christians are bound to accept this decree. If we examine this decision by the light of reason and religion, we will see its basis and accept it without the least mental dissent.

We have already seen that the action of the atmosphere on a disembodied spirit, while on its journey to the judgment seat of God, does not wash out trivial sins. We have further seen that the pain incident to death does not efface the stains imprinted on the soul by venial sin, and that "faith alone" does not justify. Now, if nothing defiled shall enter into the kingdom of God,* and if there be no middle state, how is the Almighty going to dispose of our souls in the invisible Kingdom? As it is against His justice to sentence a soul to hell for a trivial offense, and against His sanctity to admit it into heaven, how is the all-important question to be answered. By the admission of an intermediate or purgatorial state. If a polyhedral angle be drawn, the moment it meets my vision, my mind forms the judgment that it is the divergence of three or more planes from the point formed by their common intersection. Why do I form this judgment? Because the nature of the angle essentially demands it. By a parity of reasoning, the moment the fall and redemption of man, the justice, mercy and holiness of God, *who renders to each one according to his works*, act on my mind it forms the judgment affirmatory of the existence of a middle state.

* Apoc. xxi, 27.

Why? Because the goodness of God and the wants of disembodied spirits in the invisible Kingdom demand it. It is a postulate of reason and revealed religion, and therefore, must be accepted.

So impressed were the Jews with belief in the existence of a middle state that their chief, Judas Machabees, according to custom, "sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. And because he considered that they who had fallen asleep in godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to *pray for the dead that they may be loosed from sins.*"* But this scriptural quotation is not found in the Lutheran Bible. No, nor in any edition of the Protestant Bible. It was eliminated by Luther for the reason that it antagonized his theory of justification by "faith alone." When Luther ignored this dogma of the Christian faith, he attempted to make God a liar, and to involve Himself in a contradiction with Himself.

St. Paul says: "Now if any man build on this foundation gold, silver, precious stones, wood, hay, stuble; every man's work shall be made manifest, because it shall be revealed by fire; and fire shall try every man's work of what sort it is. If any man's work abide, which he had built thereon, he shall receive a reward. If any man's

* ii. Mach., xii, 43-46.

work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire."*

The foundation spoken of here, is Christ and His holy doctrine, or true faith enlivened by charity. "If any man build, etc." In this instance the Apostle speaks metaphorically. He compares true faith vivified by charity to the material that enters into a building. An edifice composed of non-inflammable material will not yield to the force of fire, and hence, its owner will suffer no loss. A building composed of non-inflammable and inflammable material will yield to the force of the flames, and its owner will suffer loss. The silver, the gold and the precious stones that entered into the formation of the spiritual building, signify the practice of the Gospel truths and the Christian virtues. They also signify true wisdom which seeks God above all things, while the wood, hay and stubble indicate venial sin and the temporal punishment due to mortal sin remitted as to eternal punishment. "For the day of the Lord, etc." The day of the Lord spoken of here, may mean the fiery ordeal the soul goes through in the particular judgment, or it may signify the day (*hemera*) of general judgment, which will be a fiery, judicial examination of each man's work, of what sort it is, or it may indicate the burning, intolerable pain which results from the desire to enjoy the Beatific Vision. While the soul is being judged, it obtains a view of God's glory and beauty, and these are so

* i. Corin. iii, 11, 15.

rapturously attractive that it experiences the pain of hell, till its desire is satisfied. "But he himself shall be saved, yet so as by fire;" that is, he shall be saved, because he built on a right foundation, but his trivial sins will be effaced by the purifying force of fire, which proves that sin is remitted in the invisible world, and therefore, that there is a purgatory. It matters not whether we construe the language as referring to the particular or general judgment, since in both, sins are effaced through the agency of fire. To attempt to investigate the nature of this purifying fire, would be folly, because it is shut out from our mental research. It may be the fiery justice of the Supreme Judge, or that fire that will disintegrate the material beings of the world on the close of time.

But infidelity has asked me more than once: "How could works burn?" They could not and cannot, because, in themselves, they are immaterial. St. Paul speaks metonymically; he uses a trope in which one thing is taken for another. The effect for its cause, the act for its agent, the work for its operator and the operator for the work. If agnostics, materialists and atheists were honest they would not find fault with the ordinary law of language used by St. Paul. There is not one of us that does not, from time to time, write and speak figuratively. The use of figurative language in this instance is commensurate with logical science, notwithstanding the testimony of infidels to the contrary.

That sin is forgiven in the next world, is evident from the language of the Redeemer who said: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the *world to come.*"*** From this testimony it is certain that sin is remitted in the invisible world, and therefore, that there is a middle state.

On another occasion the Redeemer said: "Make an agreement with thy adversary whilst thou art in the way with him, lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence, till thou payest the last farthing."†

"Make an agreement with thy adversary whilst thou art in the way;" that is, while you enjoy life, or while you are journeying through time to eternity. Who is this adversary? Conscience, or the moral sense, or the intuition, or the intellectual form that exists intrinsically in human nature, and hence, knows that whenever will-force is improperly employed sin will result. Then, against the dictates of conscience we must not act; if we do, even in trivial matters, it will accuse us of the same before a just Judge, who will sentence our souls to purgatory, out of which they will not go till the justice of God is satisfied. Those who die in mortal sin are sentenced to hell for all eternity.

*** Matt. xii, 32.
† *Ibid.* v, 25, 26.

As the malice of their sin is infinite, its punishment will be eternal, and hence there will be no release, because the reprobate cannot pay to the last farthing.

If it were necessary I could insert here copious extracts from the writings of the Greek and Latin Fathers expressive of their belief in the existence of purgatory, but it is not. The saintly mother of St. Augustin said in her last moments that "she did not care where her remains would be interred, provided her soul was remembered at the altar." She believed with her holy Mother, the Church, that the Unbloody Sacrifice of Mount Calvary, or, the holy Sacrifice of the Mass, being of infinite value, is the most efficacious means that could be employed to alleviate and abbreviate the sufferings of the souls in purgatory.

Now, has not civil society its purgatory. Does not our law prescribe the duration of the term in this penal abode? Those who violate our laws are committed for a period of time proportioned to the gravity of their offense. If the preservation and dignity of civil society in the world of man demand the existence of a temporary prison, should not the purity, holiness and justice of God demand one, too, in the invisible kingdom? In as much as the visible world is a reflex of the invisible, there is unity, as regards the existence of a middle state, penal in its nature.

As before noted, where purgatory is we do not know, and hence, it would be folly to speculate on

its location. Although this is true, yet an opinion can be advanced, as to its location or plane of existence, which may be accepted or rejected by the Christian reader. It has been my opinion for years that the Church suffering is in our midst; that its plane of suffering is co-extensive with the expansion of the Church militant; that our churches and our residences have their quota of suffering souls, who, in the silent language of love, of charity and of suffering, ask for assistance. They imploringly beg us to mitigate the flames of burning desire to see and enjoy God, that consume them without annihilating them. They beg us through the ties of kindred, through the love we entertained towards them while on this earth, through the charity of religion and through the love we bear towards God to apply to them the Holy Sacrifice and all the satisfaction of the Redeemer. They cannot merit, we can and since we can, let us apply this to them. If we do, we promote the joy of the suffering souls and the interests of the Almighty, whose justice and love called this state into existence. The measure we give those suffering, holy souls, we will get back when we ourselves will be inmates of this painful prison. As we hope to find mercy, let us be merciful, and then, all will be right.

CHAPTER VIII.

HELL—WHAT CALLED IT INTO EXISTENCE?—IS IT A PLACE OR A STATE OF PUNISHMENT?—IS IT LOCATED IN THE NUCLEUS OF OUR PLANET?—IS ITS FIRE PHYSICAL?—CAN MATERIAL FIRE ACT UPON A DISEMBODIED SPIRIT?—THE DARKNESS OF HELL—WHAT HAS INDUCED THIS?—THE PAINS OF HELL—THEIR ETERNAL DURATION?—COULD HELL BE OUTSIDE STELLAR SPACE?—EVIL SPIRITS ON EARTH—TEMPTATION?

In this chapter I do not ask with the infidel, the question: "Is there a hell?" No, as there is a heaven, so too there is a hell; and as there is in the invisible worlds everlasting happiness, so is there eternal misery. These extremes result from the nature of sin unto death and sanctity, which can never coalesce. God is so infinitely pure, holy and just, that a soul that departs out of this life, weighted with mortal sin, cannot be united to Him in eternity, and hence the necessity of a place or a state of eternal punishment. The Church, guided by the Holy Spirit, infallibly teaches that there is a hell, and that those who die in mortal sin are sentenced to it for all eternity.

I have already stated that, when God created the angels they were pure and holy, because He was in them and with them by habitual grace;

that, to teach them the value of the gifts they received and their dependence on Him for the continuance of these, they were put on probation, and that, through pride, it is supposed, one-third of them fell, and were eternally separated from their Creator. I have further stated that, when He created man, He endued Him with natural and supernatural gifts which rendered his soul harmonious with itself and with its Creator; that he was put on probation and fell; that by his fall, which resulted from the deflection of his will from the divine Will, he made hell for himself, and would be therein now, if he did no penance; that the fall of the angels called hell into existence, and that, if the angels and primal man went through their probationary period without offending God by sin, there would be no hell. If the angels did not fall, it might have been that Adam would not have eaten of the forbidden fruit, because there would be no evil spirit to tempt him, or to induce his will to act in opposition to the Divine Will. However, if he used the grace bestowed on him, it would have given him strength to withstand the force of the temptation, but he did not; he allowed, as many of his posterity do, "death to climb up by the windows"* of his body into his soul to accomplish its ruin.

The existence of hell gives us the certainty that its inmates will be eternally separated from God, who is the light and glory of heaven; and this

* Jer., ix, 21.

generates an undying worm in the damned souls which will gnaw and torment them forever. This tormenting, gnawing worm is the bitter remorse of conscience which results from the knowledge, always present to the damned, that through their own fault, for a transient gratification, they lost an Infinite Good—God, forever.

When a human being, with the knowledge of his intellect, with the consent of his will and with a knowledge of the end, commits mortal sin, he becomes the enemy of God, and, should he die in this state, he will be lost. But the scoffer of Christianity—the materialist who deifies matter, the evolutionist who asserts that man evolved from an animal, and the atheist who regards the universe as the result of chance, objects to my reasoning, on the ground that, "between a finite act and its punishment of eternal duration, there is no relation, and therefore that, if there be a God, He is cruel and unjust to punish an act of momentary duration with eternal punishment.

Why do not infidels who so often flap their wings on the clouds of empty negation, condemn society and its laws which inflict capital punishment for the commission of henious crimes. Although the act was momentary, yet its punishment is either death or imprisonment for life. If infidelity were blessed with the light of faith it would see that the malice of mortal sin is infinite in its nature, because it is an insult offered to an infinitely holy, just and perfect Being, and there-

fore, merits punishment eternal in duration. As man is a limited being, he could not suffer pain infinite in intensity, and hence, God inflicts punishment on him endless in duration.

Throughout the holy Scriptures, wherever hell is mentioned, the term, fire, is connected with it, and from the frequent use of the word, the fire of hell is accepted by many writers and preachers on this state as material, the same that exists in the nucleus of our earth. Before I examine this conclusion, I will briefly state that the signification of the word "fire," is manyfold in our language. We use the word to express the ardor of love or hatred, the liveliness of imagination, the intensity of fever and the exhiliration caused by alcohol when received into the human body, after being ignited by oxygen. In none of these do we attribute to it the nature and force of physical fire. But I may be told that it is otherwise in the holy Scriptures; that the term, when used in the inspired Word, is of the same force and nature as is that of material fire, and therefore, that it is the equivalent and congener of this material element. Not always. The "therefore" is false. The word, fire, used in the holy Scriptures is, in many instances, remote from our conception of earthly fire. For instance, the angel that appeared to Moses out of the midst of a bush, in a flame of fire;* the fire that lit up Mount Sinai when he received the Commandments;** the sight of the

* Exodus, iii, 2.
** *Ibid.* xix, 18.

glory of God which was like a burning fire upon the top of the Mount ;*** the fire that came from the Lord and devoured the holocaust ;† the fire that came down from heaven and consumed two captains with their men ;†† the fiery chariot that carried Elias up to heaven or into space,††† and the fire that consumed the sinful cities of Sodom and Gomorrah,‡ was not material fire, and hence, was not the equivalent of material fire.

If the Holy Scriptures be examined, it will be found that there are many words used which do not mean what they express, being purely phenomenal. We have seen that the immensurable periods of creation were called *days;** that the firmament is called *heaven;*** that lawful wives were called *concubines*,‖ and that the divine guide who led the wise men from the East to Jerusalem, is named a *star*.§ In the third chapter of Genesis and eighth verse, the *voice of the Lord* is recorded as *walking at the afternoon air*. At this Hebraism agnostics laugh and charge Moses with stupidity. But the passage does not excite laughter; it is perfectly correct, being a phenomenal rendition of a veritable fact that has existed. If agnostics were as familiar with true science as they are with hostility to the Word of God, they would acknowledge that voice does walk through the medium of the atmosphere. Of all books written, the Holy Scriptures are the most difficult to understand and

*** Exodus, xxiv, 17.
† Levit. ix, 24.
†† iv Kings, i, 14.
††† iv Kings, ii, 11.
‡ Gen. xix, 24.
* *Ibid.* i, 13.
** Gen. i, 15.
‖ Judg. xix, 24.
§ Matt. ii, 2.

to explain. From a misconception and a consequent false interpretation of them, a vast number of the human family have become spiritually blind, and hence wander in the desert of error.

As the Church has rendered no decision on the location of hell, or on the nature of its fire, I am free to give those questions an examination, and place the same before my readers for acceptance or rejection. Then, in the investigation I shall make, I hope that no one will conclude that I moot the questions through a love of notoriety. No, indeed, this is not my motive. In the existence of hell, in the intensity of its pain and its eternal duration I believe, as I do in the existence of heaven and its endless joys, but I cannot reconcile with my reason the assertions of those who say that "it is located in the earth, and that its fire is material." Besides, from the nature of my work, those subjects come within its scope, and hence, I am forced to treat them philosophically. To glance at them superficially, would not be doing my duty, and to subscribe to the mere opinions of others which are not sustained by testimony, would be servility.

Without intending a digression, I will note here, that in a controversy I had with three agnostics and a Universalist minister, among the many questions argued were those of purgatory and hell. The Universalist driven to extremes on his denial of a middle state, asserted that "the human soul was purified by the action of the atmosphere, during her journey through space to

the judgment seat of God." This I denied and proved that a material element could not act on a disembodied spirit, because it possessed no quality that belonged to matter. Upon this statement being made, my agnostics said: "Then, how could the fire of hell, which is, according to the teaching of the Catholic Church, a molten, material sea, act upon a damned soul?" I replied that the Church did not so teach; that up to this she rendered no decision on the location of hell or on the nature of its fire; that the received opinion is, that it is a fire of some kind, and that she did not hold herself responsible for the opinions of men on the subject, which was an open one.

The existence of hell, its intense pain, the writhings, moans and utter dispair of its inmates, are truths divinely revealed, but its location and the nature of its fire are enveloped in mysterious darkness. Although this is true, yet some clergymen in the warmth of their zeal for God's honor and glory, and through a hatred of sin, have transcended the bounds of reason and the requirements of faith by locating it in the earth, and by materializing its fire, and by so doing, have exposed the awfully sublime dogma to the sneers of infidelity.

The language used by some writers and preachers in depicting hell and its torments, is objectionable, because, very often, entirely inapplicable. For instance, in a work entitled, *Adjumenta Oratoris Sacri*,‡ the following is quoted as applying to

‡ p. 241.

hell and the damned. "As much as she hath glorified herself, and hath been in delicacies, so much torments and sorrow give unto her."* This language refers to the punishment inflicted upon the proud, sinful city of Babylon prior to her fall, rather than to the damned. A work, entitled PREPARATION FOR DEATH,** quotes the following as applying to the reprobate: "Out of their carcasses there shall rise a stink.*** Every one shall eat the flesh of his own arm.† They shall suffer hunger like dogs."†† In this work St. Bonaventure is quoted as saying that, "if the body of one of the damned were placed on the earth, it would be sufficient to cause the death of all men through its stench."

The language of Isaias introduced here, does not refer to hell or its torments. It has reference to the wicked in this life, and especially to the incredulous Jews who rejected and crucified our Lord, and by way of punishment, during the siege of Jerusalem, were forced to feed on human flesh. The stink in the besieged city, from decomposed animal and human bodies, was horrible. Out of the carcasses of the damned a "stink" could not rise in hell, because there are no bodies there yet. For the same reason the damned could not eat the flesh off their arms. I grant that the reprobate suffer hunger, but deny that they hunger for material food. It is not in the nature of things that disembodied spirits could partake of material

* Apoc. xviii, 7. *** Is. xxxiv, 3. †† Ps. lviii, 15.
** p. 264. Ed. Centen. † *Ibid.* ix, 20.

food. The hunger of the damned is spiritual. They hunger and thirst for the Infinite Good—the Almighty, whom they lost by sin, and as they can never enjoy the marvelous beauty of His countenance and the glory of His Kingdom, their hunger and thirst will be of eternal duration. If Saint Bonaventure used the language attributed to him, he must have had the condition of the bodies of the damned present to his mind, after general judgment. Certainly, human bodies which decompose in our cemeteries, can emit no stink in hell, because none of them are there yet. The sentence pronounced on Adam was: "Dust thou art, and into dust thou shalt return."* As this sentence is being daily verified, it follows that there is no human dust in hell, and therefore, no eating of human flesh there.

In a work entitled, the PRODIGAL SON, the following is applied to the damned· "Every one of them is lying fastened as it were in a coffin not made of wood, but of solid iron. There the reprobate lies, and will lie forever. It burns him from beneath; the sides of it scorch him; the heavy burning lid on top presses down close upon him; the horrible heat within chokes him. He pants for breath; he cannot breathe; he cannot bear it. He gets furious. He gathers up his knees and pushes out his hands against the top of the coffin to burst it open. His hands and knees are fearfully burned by the red-hot lid. He tries with all

* Gen. iii, 19.

his strength to burst open the coffin, but he cannot succeed. He has no strength remaining. He gives it up and sinks down again to feel once more the horrible choking. The fire burns through every bone and every muscle. Every nerve is trembling and quivering with the sharp flame."†

Between this scrap of "theology" and reason there is antagonism. Reason will not accept it, while faith intuitively turns away from it. How the iron coffins worked their way into hell, we are not told, but we are impressively informed of the repeated, vain efforts of the animated bodies within them to get released. Verily, such stuff should neither be written for, nor preached to rational beings.

The individual who preached to his congregation that "hell is a limitless ocean of fire which is located in the earth," should be more mathematical in the expression of his ideas, because a limited body could not contain a limitless one, unless we accept the absurdity that a part contains the whole. If hell be a limitless ocean of fire, it cannot be in the earth. Although we cannot limit space, yet we cannot admit that it is limitless. We can only admit of one limitless, infinite Being—God, who rules hell by His justice, and the universe by His laws.

The placing of human bodies in hell before general judgment, results from a misconception, or from the literal acceptance of the sixteenth

† pp. 248–249.

chapter and nineteenth verse of St. Luke, which reads as follows: "There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs which fell from the rich man's table; and no one did give him; moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried by angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And, lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame."

But if the body of the rich man were not in hell, how is the language of the Redeemer to be understood? The Lord Jesus spoke synecdochically. He used a trope by taking a part for the whole. He prefigured the suffering the human body will undergo when reunited to its soul, if condemned to hell. As the soul animates the body while united to it on this earth, so will it in hell, and hence, the complex being will experience the pains of hell. The soul will communicate its sufferings to the body, and the body to the soul. Their relation to each other will be the same as it was on this earth, but their joint sensibility will

be greater. Every attribute of the soul, every faculty and organ of the body will be tortured in hell during an endless eternity. Oh! what a dreadful, terrible reality; what an awful, astounding truth, and yet, what little impression it makes on the minds of hardened sinners.

Without doubt the language is figurative, because the disembodied spirit of the rich man had neither material vision nor tongue, and hence, it could neither see nor speak, after the manner of human beings. But, inasmuch as it was a spirit, it could see another and hold conversation with it. Now, as the soul of the rich man had no material vision, so too, Lazarus had no fingers and Abraham had no bosom. The language demonstrates that hell will be the abode of the rich who worship mammon, wallow in luxury and sensuality, and who shut their ears against the appeals of the hungry and naked poor, while heaven will be the abiding place of the charitable, the merciful and all those who suffer persecution for justice sake, and who endure with Christian resignation the pangs of poverty and sickness.

The figure may have reference, also, to the Jews who, although rich in faith as to the advent of Redeemer, yet when he did come, rejected Him, while the Gentiles, prefigured by Lazarus, although destitute of this light, received Him, worshipped Him, and offered to Him in His lowly state, gifts which silently declared His divinity and humanity. "He came to his own and his own received him

not."* What a stigma on the nobility of the Jewish people, so favored during the existence of the Old Law by the Almighty.

It will be granted, because true, that many who have written and preached on hell, have located it in the earth at a depth of three miles. Of this opinion was Cornelius a Lapide, who wrote commentaries on the scriptures. Whether by actual measurement or conjecture he arrived at this conclusion, he does not say. He merely states the fact in his commentaries, without advancing any proof to sustain it. His statement I do not accept, because it is at variance with physical science which teaches, and truthfully that the crust of our planet descends more than three miles into its nucleus. If the crust of the earth were but three miles in depth, it would, as before stated, yield with the earth's rotation and fall into its fiery nucleus. If the earth's crust were not more than three miles in thickness, could it sustain the weight of those mountain ranges that exist on its surface at an elevation of from 4000 to 13,000 feet above the sea-level? The Atlas Mountains along the coast of Guinea, the Andes, the Brazilian Mountains, the Himalayas, the Appalachian and the Rocky Mountains require a more solid foundation to rest on than a shell three miles thick.

Be the case as it may, I do not admit that hell is located in the nucleus of our planet, because it is mathematically certain that it is cooling, and

*John, i, 11.

that in lapse of time, its total refrigeration will ensue. From the continued expenditure of radiation, through volcanic action, a million of years from now, it will be a mass as solid as steel. Then, if hell be located in the earth, how can we account for its eternal duration. Not only is our planet cooling, but the center of our solar system, also. The cooling of the sun is not so perceptible, as is that of the earth, owing to its immense mass of fiery, molten matter.

Besides the cooling influence of volcanos on the earth's nucleus, science demonstrates that the motion of tidal waves and that of the earth called into action two forces which act in opposite directions, or which antagonize each other. The earth moves from west to east, and the waves from east to west. This wave-force, from friction, retards the motion of the earth, and the retardation lenghtens the day which causes a shrinkage or a depression of the earth's crust, and a consequent reduction of temperature. In the face of those facts which physical science proves to a certainty, how can any one assert that hell is located in the earth and that its fire is material. From the following it seems that the death-knell of time sounded in the ears of St. John.

"And the angel which I saw standing upon the sea, and upon the land, lifted up his hand to heaven; and he swore by him that liveth forever and ever, who created heaven and the things which are therein; and the earth and the things

which are therein; and the sea and the things which are therein; that time shall be no more."*

When time ceases to be, motion, heat and form will cease to be, also. Yes, our solar system and every body in space will cease to be; then, if hell be located in the earth, what sort of existence will it have? When the earth is destroyed, what becomes of its physical fire?

But the Holy Scriptures teach that the earth after being destroyed, will be rebuilt. "Behold, I make all things new."† During the rebuilding of the earth, if hell be a place (*locus*), where will it be? If I admit that hell is located in the earth, I admit that which I can not prove, because I can not conceive how a thing or a circumscribed place endless in duration, can exist or be contained in that which is doomed to destruction, or a change of form.

If the "exterior darkness,"†† into which the unprofitable servant was cast, be "outside the celestial Kingdom," as Cornelius a Lapide states, then hell is not in the earth, but in space. The exterior darkness spoken of here, may signify spiritual, and not corporeal darkness. It may have reference to the deplorable state of the habitual sinner, whose soul is blinded by the continuous shadows of sin, till in the end, the scinders of faith, that so long smouldered, die, and then there will be spiritual desolation which will be followed by

* Apoc. x, 5, 6.
† Apoc. xxi, 5.
†† Matt. xxv, 30.

"weeping and gnashing of teeth." Of course this is my own view, for which neither the Church nor the Catholic body are responsible. St. Augustin, in his comments on the sixth psalm, accepts this exterior darkness as that of mind, or spiritual blindness.

If hell be located in the earth, its fire is material. If I admit this I can not prove it. As a theological problem, it does not admit of a solution, owing to the mysterious darkness that envelopes it. Although this is true, yet Hurter, a theologian, teaches that it is in the earth (*sub terra*); that its fire is material and that it would be "rash" to deny these. *Temerarium foret a communi recedere sententia.*†††

Now, was there not a time in the history of our civilization when it would be considered "rash" to deny the geocentric theory? Was there not a time when the majority of Christians believed that the sun, the moon and the stars revolved around the earth, and that its depth was proportional to its distance from heaven. But these were denied and the denial was sustained by truthful argument; for now it is accepted as the moral and intellectual center of the universe and nothing more.

The teaching of some theologians cannot induce my mind to accept an opinion for a dogma of faith. To the Church, guided by the Holy Ghost, belongs the act of defining what is, and what is

††† Hur. de inferno, p. 712.

not, a dogma of faith. I am well aware that when the sense or meaning of a principle is unanimously fixed by theologians, it would be "rash" to oppose my judgment to their's. But when their decision is not a unit, and when that of the Saints is not in unison with Hurter, on the location of hell, and on the nature of its fire, I have a right to dissent from his opinion. St. Thomas says that "hell is under the earth (*sub terra*), as is the joy of the elect in heaven."*

If we examine the force of the term, *sub*, we find that it means "under, below or beneath." When used as a prefix, it signifies within; but when employed to express the existence of anything in space, it means below, beneath, under, as in the sentence, *nihil sub sole novum*, "there is nothing new under the sun." In English when the word is used as a prefix, it signifies within the crust of the earth. It is doubtful whether St. Thomas used *sub* as a prefix, notwithstanding the testimony of some writers to the contrary. *Huper* in Greek, which is of the same force with *sub* in Latin, means "below, beneath, under," and hence the conclusion can be deduced from the *sub terra* of St. Thomas that hell is in immensurable space.

We know, and we have a certainty of the same, from the testimony of science, that the path of our planet around its center is in space, and therefore, that beneath it as well as around it is one vast expanse of space in which bodies are balanced

* Comp., Quest. 7, p. 653.

by the force of gravitation. As a further proof that hell is not in the earth: the man who had not on the wedding garment "was bound hands and feet, and cast into *exterior* darkness, not *interior*, where there was weeping and gnashing of teeth."† Wherever hell is, its pain results from intense heat and cold, for those elements enter into it according to holy Job, who says: "Let him pass from the snow waters to excessive heat, and his soul even to hell."‡ The weeping and gnashing of teeth demonstrate that, not only the extremes of heat and cold enter into the pains of hell, but fierce rage because of the loss of an Infinite Good. To these the justice of God adds a torturing fire of some-kind vastly more cruciating than physical fire. The justice of God is a thousand times more torturing to the reprobate than are the rays of the sun to the denizens of the tropics. As the light of His holiness pervades all heaven, so does the burning flame of His justice all hell.

If we submit physical fire to a scientific examination, we find that it is light and heat in conjunction, and that the heat, which is invisible and imponderable, acts upon all bodies in proximity to it. Heat viewed abstractively, has no material existence, because it is one of the forces of nature. And, although the nature of heat is such, yet it acts on material bodies *only*. So soon as heat comes into the field of sense, we know the effects it produces on matter, and beyond these we are in

† Matt. xxii, 13.
‡ Job xxiv, 19.

the dark as to its nature. If we assert that physical fire acts upon a disembodied spirit, we cannot prove the assertion, because a spirit has no quality that belongs to matter, and therefore, matter cannot act upon it.

Now of the fact we are certain that material fire is violent in its nature and terrible in its effects, and that its destructive force subsides when it has nothing material to act upon. We are further certain that, after it destroys the body on which it feeds, itself expires, because its force and duration are limited. These facts being true, it is hard to accept the opinion that the "fire of hell is corporeal." As the fire of hell was called into existence for vengence, it must be eternal in duration, and more intense in torturing action than material fire, which disintegrates by reducing a compound to its simples, while the fire of hell does not. The fire of hell burns and tortures its victims without consuming them. From this it will be seen that the action of both fires is dissimilar, and hence, that they are not of one and the same nature. Of this opinion were Origen,[1] Saints Jerome,[2] Ambrose,[3] and John Damacenus.[4] Those eminent writers, after a critical examination of the question, came to the conclusion that the fire of hell is not of the same nature of physical fire. St. Thomas says: "The fire of hell which will torture the bodies of the damned, is corporeal, but, inas-

1 Hom., 9 *ad diversos, et tract*, 34 in Matt.
2 In cap, 65, 66 Jesai.
3 In comm, in cap, 14 Luc.
4 Lib., 4, de fide, cap, ult.

much as it is an instrument of divine justice, it must be distinguished in some of its properties from earthly fire."* He does not point out or describe the nature of those properties which must be distinguished from physical fire. I suppose he could not because their nature was not made known to him by direct revelation.

Hell is not only intensely painful, but dark. It is dark, because the bright rays of celestial glory do not illumine it. It is dark, because sadness, sorrow and dispair curtain it with their gloomy folds. It is dark, because it is the abiding state or place of rebellion against God, of sin unto death. One sin of pride called hell into existence, made it an abyss of horror, a region of woe, "a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth."†

On this dreary state St. Jude writes: "And the angels who kept not their principalities, but forsook their own habitations, he reserved in everlasting chains under darkness."‡

The malice and deformity of mortal sin shut out from the vision of the reprobate the marvelously beautiful face of God and the glory of His Kingdom forever. Oh! what a destroying monster mortal sin is; how intensely punished it is in the invisible world, and yet, with what complacency mortals commit it, and after they have committed it, what little fear its presence creates in their conscience.

* Supp. quest, 97.
† Job, x, 22.
‡ Jude, 6.

In the world of man, we can plainly see that habitual sin obscures the beauty of countenance and the glare of religion as effectually as do murky clouds the sun's light. The soft gaze of a Christian, whose soul is illuminated by faith, hope, charity, purity and truth, the habitual sinner cannot endure, because it awakens his conscience from its sinful slumber. Although this is true, yet by a blindness peculiar to his hideous state, the shadowy, dismal, boisterous ocean of death that surges at his feet, has no chilling tide for him. Its angry, crested billows, which are about to submerge him, and consign his soul to hell, create no fear in his heart. Why? Because to fear he is insensible; he so many times turned away from God and refused grace which was wafted to him o'er the ocean of divine mercy, that faith fled from his soul, without leaving the least glimmer to illumine it, and hence, the enormity of his sins he does see, and hence, too, he has no fear of God, or of his rigorous judgment in the invisible world.

Now, as the human eye sees material objects through the vibrations of light which act upon its retina, so do the elect see God through the light He reflects. As the reprobates are removed from this light, they are truly in darkness. The marvelous light of God is to His Kingdom and its citizens what the light of the sun is to our planet and its inhabitants, an unspeakable joy, because through its force, its source and surrounding objects become visible. As those deprived of

material vision do not enjoy the light of the sun, so too, those who are condemned to hell see not God, and therefore, hell is said to be dark, God in His own Kingdom is a luminous Center, whose rays gleam far and wide through the empyrean heavens and forms a radiant crown for the angels and saints, through which they see Him.

If the soft, glorious flashes of Uncreated Light were to gleam in hell, its hideous, forbidding darkness would be changed into the dazzling glory and blinding light of heaven. But this is impossible, because it is the abiding state of mortal sin. Ah! how foolish all those act, how dead to a sense of their own welfare in the invisible world, who feel happy in their sins; who live from day to day, from month to month and from year to year enemies of their Creator and Judge.

We say that a man is spiritually blind who has no faith, and so he is, because he does not see God in his own light; that is, in and through the light of faith. By a parity of argument the soul eternally removed from God is blind, because a ray of His light will never vibrate on its spiritual vision. But, here, I am forced to make a digression for the benefit of my non-Catholic readers. A man who has no faith can acquire the certainty, through the light of reason, that God exists, from the relation of cause and effect, but, inasmuch as he cannot, through this light, obtain his ultimate end, he requires faith, which must be enlivened by charity. If it be not, it is dead, and therefore, of

no value. Reason, then, without faith, is like light without a medium of transmission; for, *without faith it is impossible to please God.* Reason without faith dazzles but does not direct. It does not direct, because it is darkened by sin through the disobedience of primal man. If reason attempt to treat the supernatural, independent of faith, it leaves its tracks in the sand to be washed away by the next rain. How can reason acquire a knowledge of the supernatural in all its complexity, when it is ignorant of the essence of so tiny a creature as an animalculum? What, then, of its high pretentions? It cannot lead, it cannot direct the soul, and it cannot prescribe the medicine necessary for it during its journey through time to eternity. If the soul be sick, reason is not its doctor. What else, then, faith and grace? Although reason deals in philosophic quantities, in abstractions and specific differences, yet all the knowledge it can acquire of physical entities is, that they are; that they have varied modes of action, and that they are clothed with various forms.

In my biographical sketch of our planet, from its configuration, I have deduced the conclusion that it was once in a liquid state; that through the cooling influence of oxygen, nitrogen and hydrogen, its crust was formed; that after it reached its maximum of heat, the same diminished, and will continue to diminish till it becomes a solid mass; that the heat of the earth's nucleus

warms its crust for man's benefit, and that this heat is not hell's fire. Then, if hell be not in the interior of our globe, where is it? I do not know. I believe it exists, because the enormity of sin and the justice of God demand its existence. The location of hell will remain a problem which the human mind will not be able to solve until a revelation sheds light upon it.

Now, without attaching much importance to an opinion, or without attempting to point out the location of this state, I shall note that it could be in the dark background of space. As before remarked, beyond our starry firmament, trillions of miles, a black void appears without a vestige to indicate the being of a material body. Not a ray of light from any body in space illumines this dark void. Hell might be located in this dark, cheerless, empty void. If this be so, then we can easily understand the language of holy David, who said: "Let not the deep swallow me up, and let not the pit shut her mouth upon me,"* and the language of the Apocalypse, which describes hell as a bottomless pit.† Without taking into account this dark void, immeasurable space is truly a bottomless pit, for trillions of miles away in its irresolvable background, our highest and best telescopes can discern nothing but empty space intensified by darkness. Of course I am fully aware that this sort of theorizing is not convincing, for the reason that it carries with it no

* Ps. lxviii, 16.
† Apoc. xxi, 12.

certainty; but as the question is an open one, I am at liberty to express my views upon it, for which no one is responsible but myself. Although I thus speak, yet St. Paul seems to favor my theory, who says: "For our wrestling is not against flesh and blood; but against principalities and powers; against the rulers of the world of this darkness in *high* places."† He does not say in *low* places, in the earth, but in "high," in the air, in the regions of space, and, especially, on the surface of our planet.

We have already seen that the malice of mortal sin is infinite in its nature, because it is an insult offered to a just, holy, true, omnipotent, merciful and loving God, whose perfections are the law of His nature, and therefore, that its punishment is infinite in duration, but not in intensity of pain. If this truth be viewed by the light of faith, it will be accepted, because it will be seen that sin and its malice result from the non-conformity of the created will to the Uncreated, or from the wilful, conscious variance and opposition of the creature to the Creator, of the finite to the Infinite. Is there proof of the eternal being of hell's torments? There is. The Scripture says: "Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into his barn, but the chaff he will burn with *unquenchable* fire."* "Depart from me ye cursed, into *everlasting* fire which was prepared for the devil and his angels."** "Where

† Eph. vi, 12.
* Matt. iii, 12.
** *Ibid.* xxv, 41.

the worm dieth *not*, and the fire is *not extinguished*. . . . . For every one shall be salted with fire."††

The existence of hell is made known to us by divine revelation, but its location is enveloped in darkness. We may philosophize on its location, but to no purpose. As all things are within the power of God, except His own annihilation, He can make a place or create a state penal in its nature, in which mortal sin will be eternally punished. As God rewards the just, so will he punish the wicked, and hence, as there is a heaven for the just, there is a hell for the wicked. It will not do to charge God with cruelty, because of the existence of hell and its eternal torments. Those who so charge him forget that justice is one of his attributes, which renders to each one of us, according to our merits. It is the unrepenting sinner who separates himself from God, that makes hell for himself. If vanity and strife, avarice and sensuality, theft and murder, drunkenness and blasphemy find their way to heaven, then, there is no ever-radiant shore beyond the dark stream of time; no realm of glory and eternal sunhsine; no Kingdom whose roads and streets are paved with gold and whose ceiling is set with diamonds; no land of peace, of happiness, of plenty, whose citizens enjoy unutterable joy and glory. But there is, and the sinful shall not enter therein. No, never, because sin and sanctity are

†† Mark ix, 45-48.

extremes that can never form a unit. Their repellant nature will keep them apart, in different abodes throughout eternity.

The vapid theories, refuted in this work "that the pain of death, the action of the atmosphere on a soul during its journey from this world to the judgment seat of God and the efficacy of faith alone will efface sin," will not do, becaue false. Unless one wishes to stultify religion and reason, he must admit that there is a hell, and that, if he wish to avoid its pain, he must know, love and serve God above all things, and love his neighbor as he does himself. If he do, he need not fear hell, because it has no terrors for him. He will not be sentenced to that dreary abode; no, he will enjoy the society of God and His elect forever in that Kingdom that knows no sorrow, no pain.

The various writers on hell, and on the nature of its fire, whose works I consulted, were almost unanimous that the most intense pain is the "worm that dieth not." Than this, there is no need of physical fire to torture the reprobate. The remorse of conscience which burns and torments the damned is beyond conception. In losing God, an Infinite Good was lost, and this thought acting on the damned souls renders hell hideous and intolerable. Some of those writers say that there is connected with the pain of loss a fire of some kind which burns and tortures. Others, that the fire of hell is material. But, as this assertion is not sustained by a shadow of proof, it is worthless.

Whether hell be a place or a state, or whether its fire be material or not, it is certain that there are legions of evil spirits who use all their force to lead us from the love and service of God. Those spirits we do not see because they do not come into the field of sense; we only experience their suggestions which cannot hurt us, unless we will it. If we love God we need not fear those demons. Temptations do not suppose sin, unless consent is given to them. When tempted, do we cherish the temptation? If we do, we commit sin. When tempted, do we despise the temptation, turn away from it and pray for assistance to overcome it? If we do, we commit no sin, but merit additional grace. But it will be asked, why does God permit the spirits of darkness to tempt us? To show us our weakness and consequent dependence on Him for supernatural help. Temptations are a fiery furnace we must pass through in this life. They are inevitable. The value of their resistance we shall see in the invisible world. When we resist temptations we give glory to God who is always present and willing to assist us. Temptations, then, should not dishearten us; on the contrary, we should be elated at their presence, because they afford us a means of meriting additional grace.

For the benefit of my non-Catholic readers I will briefly define what I mean by the term "grace." Grace is an uncreated and a created gift of God to His children. The Eternal Word whom the Father sent to redeem the world, or man from

the curse of original sin, was uncreated grace. "For God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting ."* Created graces are natural and supernatural gifts, which God, in His goodness bestows upon us. Natural gifts, although called graces, are not one and the same with supernatural grace, which results from the merits of Christ. Grace so resulting is actual and habitual. Actual is that assistance which God, through the merits of Christ bestows upon us in our fallen state, through which we can ascend to a supernatural state, by living up to the requirements of revealed religion. Habitual grace is that by which we are justified through faith enlivened by charity. Since nature can not rise higher than herself, it follows that we can not obtain our ultimate end, unless through the merits of Christ and the practical acceptance of His doctrine. "I am the way, and the truth and the life. No man cometh to the Father but by me."‡ "Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved."†

Do the human family accept grace and utilize it? No. Even the collective body of Christians do not accept it. Many of them spurn the precious gift, and, like Adam, eat the fruit of the forbidden tree, and by the act, induce their spiritual death.

* John iii, 16.
‡ John xiv, 6.
† Acts iv, 12.

As the term, repentance, has neither charm nor attraction for this class, they ignore it, and hence, continue in sin, as if there were no infinitely just Being to call them to an account. God has given this class up to their base passions, which, like the raging sea cannot rest from casting up dirt and mire.

As I have said before, the existence of hell has been divinely revealed, but its location and the nature of its fire are enveloped in mysterious darkness. In confirmation of this statement, St. Augustin says: *Qui ignis cujusmodi, et in qua mundi vel rerum parte futurus sit, hominum scire arbitror neminem, nisi forte Spiritus divinus ostendit.* "No one knows, unless it is divinely revealed, anything of the location of hell, or of the nature of its fire."§§

St. Chrysostom says: "Let us not enquire where hell is, but escape it."* An excellent advice. Tertullion says: "The fire that is made for man's use, is different from that which the justice of God employs in the next world for the punishment of sin."† St. Vincent Ferrer says: "Our earthly fire is cold compared to the fire of hell." Lactantius says: "Eternal fire is different in its nature from our fire."‡ The prophet Isaias says: "Who of you can dwell with devouring fire?"‖ Isaias, in another place, says: "The fire of hell is the spirit of heat."§ The prophet Jeremiah says: "A

§§ De Civ., Dei, lib. 20, Caput, 16.
* Hom. 31, in Epist., ad Romanos, n. 5.
† Apol. cap. 48.
‡ Div., instit., L. 7, c. 21.
‖ Isa. xxxiii, 14.
§ *Ibid.* iv, 4.

fire is kindled in my rage."¶ Ecclesiastes says: "The vengeance on the flesh of the ungodly, is fire and worms."** The most intense pain of hell is the pain of loss. St. John Chrysostom says: "A thousand hells are not equal to this pain;"†† and St. Augustin says: "If the damned enjoyed the vision of God; they would feel no pain, and hell would become a paradise."‡‡

The dammed soul, while being judged, obtains a glimpse of God's marvelous, enchanting beauty, which so dazzles it that it would annihilate itself if it could, through the force of remorse because of the loss of a Good so great, so excellent and so charming. The damned are more keenly tormented by this pain than by any other peculiar to hell. This is the pain of pains.

Although God is only seen in this life under the veil of faith, yet this vision to a pious soul is so glorious that it, sometimes, becomes semi-ecstatic through the beauty of the mental vision. If this be true, and it is, of a soul that lovingly views God under the veil of faith, what must be its joy, its delight and its happiness, when it sees Him face to face? What must be the sorrow, the regret, the remorse of a condemned soul that will never again enjoy this glorious vision. Ah! its sorrow will be as bitter, as piercing, as gnawing, as burning as hell itself, and as continuous as eternity.

The human mind, in attempting to form an idea of space, becomes bewildered, because, although

¶ Jer. xv, 14.
** Ecc. vii, 19.
†† Ad. pop., Ant., hom., 48.
‡‡ De Tripl., Hab., c.4.

limited, it can not set limits to it. We know that since space is but the extension of bodies, it must have limits; but the "wounds" of Adam have so weakened our intellects that we can not find those limits, and hence, we become despondent. But, though gloomy be our despondency, yet through the light of faith, we acquire the certainty that bodies which revolve in space are doomed to a change of form, if not to non-being. Will the form of hell be ever changed? will it ever cease to exist? No. This penal state will be of eternal duration. The infinite malice of mortal sin imparts to it continuous existence. "And the false prophet shall be tormented day and night for ever and ever."*

* Apoc. xx, 10.

CHAPTER IX.

GOD — HIS ATTRIBUTES — HEAVEN — ITS GLORY — THE ANGELS — THEIR OFFICE — THE SAINTS — THEIR OFFICE.

As the heading of this chapter indicates, I am surrounded by mysteries which intersect each other, and point to the inability of finite reason to convey a remote idea of their super-eminent glory and beauty. Although divine faith comes to the assistance of reason, and carries it beyond the world of sense into God's own Kingdom, yet my ideas and judgments, expressive of God, His transcendental glory, the glory of His Kingdom and its citizens, fall infinitely short of the reality they intend to express. Then, to remotely describe the *El Olam*, the Eternal God, I must, with child-like simplicity, fall back on divine faith for the filaments of my narrative. But before I commence to weave my descriptive web, I will state that those who refuse to know, love and serve God, act unwisely, because, if He be not known, loved and served by His creatures, whom He made to His image, eternal separation from Him, and its consequent pain, will be their state in the invisible world. In this benighted, painful state, their forced parallelisms between themselves and brute matter, will be of no avail. So says divine revela-

tion which cannot err. I know that infidelity will not accept this conclusion, and that it will scoff at it, but this will not affect its inherent truth. I further know that some will attempt to invalidate it, on the ground of invincible ignorance. To those I reply that I am not going to hair-splitting on a question that belongs to theology, and not to a work like this. However, as I have treated some theological questions thus far, I shall remark on this, that any one who commits a formal sin "unto death," and does not do penance for the same, will be eternally lost. With material sin the case is different. If a person be guilty of material sin, who had it in his power to know that the act was wrong, he is guilty of a formal sin. In every case where we know, or ought to know the malignity of the act, we are held accountable. Sin resulting from *removable* or *vincible* ignorance is always formal. But if the ignorance be invincible —that is, if it be impossible to remove it, the sin is material, and, therefore, non-punishable in the invisible world. So say theologians. Nevertheless, it is an unsteady plank to take passage on from the visible to the invisible world. For my own part I would prefer a safer ship. But here a difficulty presents itself to my mind, which I will allow the theologians to solve. If I admit, as I do, that invincible ignorance takes away the guilt of the act, is not the person who is invincibly ignorant, bound to obey the natural law which is outlined on his conscience? If he knowingly vio-

late this law, where is the value of his invincible ignorance?

But who is Jehovah? Who is *El Olam*? the Lord, the Eternal God? He is the Creator, the Upholder of the visible and invisible worlds, and of all the entities that inhabit them. God is a self-dependent Being, who existed eternally by and through Himself. God is supreme Good; He is, therefore, the plenitude of perfection and holiness without the least admixture of privation. God has goodness, mercy, love, wisdom, truth and justice inherent in Him in infinite intenseness. God is the source of all holiness, whether of angels or of human beings; of all science, whether of angels or of men. God, who is simple Being, is in all things, but not of them; and all things are in Him, but not of Him, no part of Him, because He is a simple Act, a pure Spirit, and therefore, indivisible.

The creation of chaos out of nothing, the elimination of light out of the dark mass, the renovations of the kosmos, its consolidation, its formation into bodies, luminous and non-luminous, their suspensation in space and the laws that govern them, are the works of God. Every angel of blinding light in heaven; every soul that glorifies God in His kingdom and in purgatory; every human being on earth; every creature in the animal kingdom, from the tiny animalculum to the fierce lion; every plant, shrub and tree, from the creeping vine to the stately oak, belong to God, by

reason of creation, formation and conservation. The wealth that is shut up in the bosom of the earth; the glare and glory of the human intellect; the light that travels through space through the medium of ether, are the works of God, and belong to Him. In a word, every thing good in the physical, moral and religious worlds must be ascribed to God. Can evil be ascribed to Him? No. Evil can not be imputed to God, as its author, because it has no essence, and because it has no essence, it is not an entity; but as every being God created or formed, has essence, and as evil has none, therefore, God did not create it. Evil, as before stated, is the deflection of the human will from the Divine Will. Evil is the deprivation of good.

Then, there is only one, supreme, omnipotent, eternal, simple, omnipresent, necessary and absolutely perfect Being and this is God. Yes. But in this *El Olam*, in this Eternal God, there are three Divine Persons, the Person of the Father, the Person of the Son and the Person of the Holy Ghost, who constitute the Blessed Trinity. The word, person, does not at all convey the idea of independent personality, because the three Persons of the Blessed Trinity are one and the same God, co-equal, co-eternal, co-omnipotent and co-substantial. Neither does it convey the idea of a physical formation in God.

To philosophize on the dogma of the Blessed Trinity would be useless, because finite reason can

not work outside a bounded circle or a limited plane, and hence, of itself, can not apprehend the Blessed Trinity. No intellectual being can comprehend the Adorable Trinity. If the sublime mystery of the Triune Diety were not revealed, it would not gain the assent of the Christian mind. But it was, and hence, in the attitude of reverential awe, we worship and adore, *only*, the one, holy and undivided Trinity. The charge of *mariolatry*, or the worship of the Blessed Virgin, we repudiate. It is a slander, which has no basis to rest on, outside insensate, fanatical minds. Then, in one God, there are three Divine Persons who claim our love and adoration. Yes. Why? Because the Triune Deity has an inherent right to our love and adoration which results from our creation, redemption and sanctification. By virtue of creation, we are bound to love and serve God, because we are His children, being made to His likeness. Nay more, we are bound to love and serve Him, because He feeds us with material and spiritual food, and because He watches over us with more than father's care. We are not only children of God, but brothers of the Incarnate Word, who shed His life-blood on Mount Calvary for our redemption, and by the loving act, opened to us the kingdom of heaven, His own imperial home, which was closed against humanity by the sin of Adam. Then, a home of unspeakable delight and marvelous beauty will be our's, when the sands of our lives are run out. Yes, unless we disenherit

ourselves. How? By deflecting our will from that of God, by willing what He does not want us to will. Whenever the human will is non-conformable to the Divine Will, as before stated, sin results, and if this be mortal, our souls will be denied admission into heaven. Can this evil be remedied? Yes. We must, if guilty of sin unto death, have recourse to the medium instituted by our Lord for its remission. What medium is this? Penance, which induces the whisperings of angels and the dew-drops of grace into our souls. Then heaven, the home of the elect, the abode of those who lived conformable to the laws of God; of those who fell, but arose, did penance and died in the friendship of God, is a vast, boundless ocean of delights. It is. The beauty and glory of heaven; the joy and melody; the smiles and happiness of its citizens, who shine brighter than the noon-day sun, are beyond the descriptive powers of the human mind. In the enjoyment of the all-holy, all-lovely and all-beautiful Beatific Vision, the angels and saints experience all the pleasure, all the delight, all the felicity and all the consolation their created nature can bear. Torrents of bliss, of intense love, of ecstatic beatitude and of ravishing beauty inundate them. They are submerged in the glory and beauty of the Godhead!

To enable the reader to form a still further notion of the joys of heaven, I will state that all the supernatural sweetness experienced by the saints through the practice of religion since the

days of the Redeemer to the present, dwindle into insignificance compared to the joys of heaven. The practical Christian, who piously, seriously and tranquilizingly meditates on the joys of heaven, is lost in the depth and grandeur, in the glory and sublimity of the subject, because he has no words at command to convey an idea of the impression it makes upon his mind. The joys of heaven are real, without any alloy; they are solid and lasting, and hence, are dissimilar to the joys of this world, which are as momentary, as fleeting and as vapid as a dream. What is called joy in this world, is only a shadow, which appears for a moment, and then disappears. The joys of heaven satiate, and in no way create a sense or feeling of want, while those of earth induce hunger. The man who feeds his soul with worldly joy is never satisfied. In proportion as he saturates it with worldly joys and pleasures, his appetite deepens and widens for more, which, if it do not obtain, it vibrates from the force of its restlessness. Ah! how verified this is in the world of man. Ah! what a pity that man, noble man, made to the image of God, should be a slave to blind, unruly passion.

The beauty and glory of the sidereal heavens, of the intellectual and moral worlds, are as inferior to the splendor of God's Kingdom, as is the twilight dawn to the glare of the noonday sun. The rapturous beauty of the Triune Deity which gleams through the widely extended heavens, is

too blinding, too dazzling for mortals to form an idea of, and hence, is inexplicable through a rational medium. In the contemplation of God's perfections, of the glory of His Kingdom and the raiment of His saints and angels, reason must be passive while faith is active. Faith alone apprehends the sublimity and glory of heaven and its God, who is our kind, loving and tender Father. But, although He is such, yet His justice and holiness demand that we live up to His holy religion which He established for our guidance in this benighted, sinful world.

To attempt to convey an idea of heaven's glory, tranquility and happiness, I should use all the heightening adjectives in the English language and all the nouns expressive of ecstatic joy, and then fail. Why? Because we have no conception of glory, joy or happiness higher than earthly, which are infinitely below those of heaven. It is this that renders the invisible Kingdoms difficult to be described as regards their happiness and pain, their brilliancy and darkness. Nevertheless, that a confused notion of their joys and sufferings, be formed, I shall have recourse to the world of sense, or to the seasons of the year for the filaments of my descriptive argument.

Summer, lovely Summer, the second season of the year, which clothes the vegetable kingdom in emerald garments, and breathes on it its soft, vivifying breath, as God did into the face of primal man, gives us a notion of heaven's glory, joy and beauty.

From the splendor of the sun that sheds a golden hue on the sky, as he sinks to rest in the west; from the dew drops, that are miniature globes, which reflect the various shades of color, through their refraction of light; from the tiny insects that sport in the sunbeams; from the warbling birds that enliven the groves; from the music of the zephyrs that play on the leaflets; from the glee of the sunbeams that dance on the water; from the joyous murmurs of the rills that hurry to the ocean, there to be swallowed up, as is a soul in eternity, and from the carrol of children that frisk on the green sward, unconscious of care and free from sin, we can form a notion of heaven's joys. The blue and crystalline dome of heaven, spangled with brilliants, which faintly reflect the glory of their Creator, impart to our minds a notion of heaven's glory and beauty. The glare of the stars that are set in the sky, the soft light they diffuse from on high, cause the Christian heart to pulsate with delight, because typical of the marvelous, holy light that envelops the angels who minister to God, watch over us, present our petitions to Him, and when granted, with more than lightning speed, convey to us those graces which enable us to subdue the temptations of the world, the flesh and the devil. In heaven nothing exists that can remotely give pain or displeasure to its citizens, but everything that imparts delight. In this kingdom of eternal happiness, "God will wipe away all tears from their eyes; and death

shall be no more, for the former things (those of earth) are passed away. And he that sat on the throne said: behold I make all things new."* In heaven there will be no envy, no strife, no persecution, no intrigue, no false testimony, no act of injustice. In that country, in that Kingdom of love, of peace, of delight, of joy, of sanctity, of glory and of happiness, there will be no fear, no anxiety, because its citizens are confirmed in glory, in God's love, and hence, cannot lose Him by sin. In heaven, the chief joy, the principal delight, the unalloyed happiness of the elect, consists in loving God, in seeing Him face to face, and it is the absence of this love, of this vision that renders hell intolerable; for the privation of the Beatific Vision is the pain of pains, and the torture of tortures.

Our thoughts, which from the glory of Summer floated out from us into the regions of space, in which are seen the works of God *ad extra*, become depressed, so soon as we commence to muse upon Autumn, which is a very remote figure of purgatory. This season which is a *nexus*, or a connecting term between Summer and Winter, has changed its smiles into tears, because it is about to be deprived of the gorgeous raiment bestowed on it by Summer, as is a miser of his wealth by death. Its absence of floral beauty, of vegetable life, of genial sunshine and balmy days, casts a depressive gloom over our intellects, which we patiently bear

* Apoc. xxi, 4.

through the whisperings of hope that tell us that its gloom, its piercing wind and biting cold, will be of short duration. How sweet, how consoling is hope when it is based upon God. When it has such a basis, it is an anchor to the soul, which keeps it steady on the angry ocean of time, while it converts purgatory into a paradise, notwithstanding the intensity of its pain. The certainty, from the inspirations of living hope, that the long, dark, dreary, painful night of purgatory will end, and be succeeded by a glorious dawn that will never end in pain or darkness, renders the souls in purgatory happy beyond conception, compared to the reprobate, whose dreadful state cannot be alleviated by the whisperings of a living hope. Ah! no. For them there is no hope. Their hope is dead! It is as dead as an Autumn leaf detached from its life-giving source, and will be so for all eternity.

A few reflections on Winter may help us to form a vague idea of the gloom and pain of hell. Of all the seasons of the year, Winter is the most dreaded by all the beings of the animal kingdom. Even the vegetable, as if endued by instinct, seems to fear its deadly advent, for the sap of trees, their life, as is grace that of the soul, seeks protection in their roots, as does the soul in God in time of temptation.

Through the recession of our planet from the summer solstice, the heating powers of the sun's rays become gradually enfeebled and the circle of

illumination grows less, while the days, as a result, become short and the nights long. With the intense cold of the long wintery nights we are familiar. We remember the pitiless, severe storms of hail and snow which almost froze our blood and paralized our sensibilities. But we endured the gloom of the short days, the cold of the long nights, the pain and torture of Winter, through the hope of the speedy return of Spring, which would impart heat to the earth that would awaken it from its slumber and quicken it into vegetable productiveness. Have the reprobate any such hope? No. Let trillions of years be multiplied by billions, and let the sum be redoubled, at the end hell will be as youthful as when called into existence. This dark expanse, this dreary abyss, this night of pain, this extreme of suffering will continue forever. When those luminous bodies that, now, light up and adorn the heavens shall be quenched by the Almighty Being who formed them out of cosmical vapor, when the death-knell of time shall be tolled, hell will be youthful, will be hideously dark and intensely painful; and shrieks and moans, and howls and scouls, and clamor and weeping, and yells and hissings, and groans and curses will eternally ring in hell, will be its only music. And yet, the great majority of the human family are speeding towards this horrid state! Happy in their sins, they heed not the language of inspiration which reads: "Revenge is mine, I will repay.* I have drawn my sword out

* Rom. xii, 19.

of its sheath, not to be turned back.** I hide my face from thee . . . . ., all evils and afflictions shall find them.*** The inmates of hell are the people with whom the Lord is angry forever.† The sinner shall see and shall be enraged; he shall gnash his teeth and pine away. That which he choose shall be given him."††

** Ezek. xxi, 5.
*** Deuter. xxxi, 17.
† Mal. i, 4.
†† Eccles. xv, 18.

CHAPTER X.

THE UNITY OF THE VISIBLE WITH THE TWO INVISIBLE WORLDS — THE CHURCH MILITANT — HER HAPPINESS IN HER CHILDREN AND IN THE POSSESSION OF THE BLESSED SACRAMENT. THE MANIFESTATION OF OUR LORD'S HUMANITY IN THE BLESSED SACRAMENT — THE DEAD WORLD. MEDIATION — KNOWLEDGE IMPARTED TO THE HUMAN MIND THROUGH EXTERNAL MEDIUMS—DO HUMAN BEINGS GENERATE THE COMPONENTS OF THEIR OFFSPRINGS? THE HUMAN SOUL — THE ANIMAL SOUL—NEITHER NATURALISM NOR THE WORLD CAN SATISFY THE CRAVINGS OF THE HUMAN HEART.

Thus far I have glanced at the creation of matter, at its formation into luminous and non-luminous bodies, and their suspension in space. I have also taken a synoptical view of the creation of angels, of primal man and of their fall, which called hell and purgatory into existence; and now I shall devote a brief space to the unity that exists between the visible and the two invisible Kingdoms. Those Kingdoms, although intrinsically different, are as united as are the three sides of a polygon. From the nature of things, they suppose each other, assist each other, and when time shall be no more they will form a unit. As those

Kingdoms now exist, they are gradations in the scale of supernatural happiness. Like the degrees of comparison, the visible militant is good, the suffering is better and the triumphant is best. The Church triumphant is the utmost extreme of beauty, glory and happiness. The Church suffering, although remote from the enjoyment of the Beatific Vision, enjoys a happiness, a peace and a holy tranquility which the human mind cannot conceive. This results from the living hope of a release and a consequent admission into God's Kingdom. The Church militant is happy in suffering affronts for the sake of Him who founded her and baptized her in His Blood. She is happy in the vast number of her children who, through the grace of the Holy Spirit, live in a moral union with God. She is happy in her priesthood, who are "the light of the world, the salt of the earth." Is this true? It is; for on the surface of our planet, there is no other body of human beings equal to them in piety, learning and morality. In the horizon of humanity they are fixed stars, set by the Almighty to diffuse His light upon it. From time to time one of those stars does not revolve around its Center. It seems to be non-influenced by divine attraction, but as this results from the wounds of Adam, and from a non-acceptance of grace, the Church must not be charged with the defection. In the apostolic school of the Redeemer, there was a Judas, and among the seven deacons there was a Nicholas. *It is meet*

that scandals cometh, but woe to him that giveth scandal. Lastly, the Church militant is happy in in her possession of God in the Blessed Sacrament. The Eternal Word, *made flesh*, who created, formed and poised in space those celestial bodies which declare His praise, abides in the Blessed Sacrament as really and as truly as He does in heaven. As in the crib of Bethlehem He concealed the radiant splendor of His divinity, through fleshly raiment, so does He in the Blessed Sacrament, through the Sacramental veils. Then, heaven's God exists on the altars of the Church militant, under the poor raiment of bread and wine. He does, and no philosophy, and no science with which the mind of man is familiar, can disprove this glorious dogma of the Church militant. The inherent truth of this dogma is based on and results from the action of the Redeemer, who, at His last Supper, changed the substance of bread and wine into the substance of His Body and Blood,* with a command to His apostles that they do the same until the end of time.† This is the only instance in which material forms exist without their subjects to rest upon. God effects this stupendous miracle through His divine Power, which evoked matter from non-being to being. As the omnipotent act of the Incarnate Word, which truly and wholly changed the substance of bread and wine into the substance of His Body and Blood, involved no contradiction, it implied

* Matt. xxvi, 26.
† Luke xxii, 19.

no impossibility. It was as easy for the Eternal Word, robed in flesh, to say that the substance of the bread and wine which He held in His hands, was changed into the substance of His sacred Body and Blood, as to say: Let matter be; let light be; let bodies be formed and suspended in space.

In the Blessed Sacrament the Body of the Redeemer is latent, impalpable and insensible. Owing to these it does not come into the field of sense. Although this is ordinarily the case, yet it admits of an exception, as the following, based on the logic of sense and reason, testifies: A priest, whom I know very well, prior to saying Mass for his congregation on the last Sunday in March, 1889, put a well-made, clean bread on the patena, and commenced to say Mass. Everything went on as usual till the moment of consecration arrived. In the church there was the stillness of the night, the choir and organ being silent, while the congregation sent their sighs and petitions to the God of mercy. The priest, who occupied a middle position between God and His people, fringed with awe and fear, pronounced mysterious words of consecration, the same the Lord pronounced at His Last Supper. After the consecration of the bread, and after the sacred host was being elevated and placed on the corporal, a something unusual connected with the Holy Sacrifice attracted his attention. What was it? It was a *tumulus*, or hillock which appeared like, and was

about the size of the first joint of ones little finger. The hillock rested on its base, was rooted in the sacred host and had a flesh-colored skin sufficiently transparent to afford a clear view of its interior substance which seemed red. The priest, after a brief interval of time employed in an examination of the phenomenon, detached the hillock from the host, and in doing so, it imprinted on the host a deep blood-stain, which remained visible till it was consumed. So soon as the *tumulus* was detached from the host, and was placed on the corporal, it turned a dark-brown color. At the ablution, the priest did not consume this detached matter; he required more time for an examination of it, and hence, put it carefully in its proper place. In the afternoon, he went to the church, and, upon examining the corporal, he found that the hillock, or detached mass divided itself into several particles, varying in size from a pin's point to its head, while three longitudinal ones, about an inch long, and crinckled, lay parallel to each other. The inner one was blood-red, while the two outer ones were a dark brown. The priest collected all the particles into an angle of the corporal and left, intending to consume them within his Mass on the following morning. Upon unfolding the corporal for this purpose, under the force of a microscope, not one particle could be seen. What became of them? This question can not be answered. The case has been referred to Archbishop Heiss, but what could he say. It was one of those wonders

often manifested by the Almighty in the Blessed Sacrament.

The creation of matter, the elimination of light out of chaos, the formation of celestial orbs, their suspension in the expanse of blue, ethereal space, although glorious and marvelous acts, are insignificant compared to the institution of the Blessed Sacrament. Compared to it, the creation of angels, their science, deep vision, intellectual glory and dazzling beauty were but shadows. Compared to it, the sinless beauty of Adam before his fall, his gifts of nature and grace, the multitudinous gifts bestowed upon animate and inanimate beings, upon rational and irrational entities, are cheerless and dark. In a word, creation is as inferior to the Blessed Sacrament as is time to eternity, as is the finite to the Infinite. The Blessed and Adorable Sacrament is the compendium of all miracles, because it is God Himself who lavishly gives Himself to His children through an impulse of divine love. The pious, believing Christian, then, has access, not only to the Redeemer in the Blessed Sacrament, but also to the Father and the Holy Spirit, who are there too, by true concomitance. Ah ! yes, but how unthankful are the tepid for this inestimable gift. From the attractive force of the Blessed Sacrament, all other mysteries gravitate towards it as their Center. From this it follows that the Blessed Sacrament is the spiritual life and soul of the Church militant, the augmentation and the perfection of the

spiritual life of her children, and a continuation of the Sacrafice of Mount Calvary in an unbloody manner.

Of the truly dead, invisible world, enough has been said already. The inmates of this dismal, dreary, painful prison, can neither entertain a hope of release nor a mitigation of their sentence. Being spiritually dead, they cannot hold friendly communion with the other three kingdoms.

From the nature of mediation, the three living Kingdoms, as before stated, are knit to each other with more than mathematical precission. The members of the militant Kingdom, because of their exposure to sin, through the "wounds of Adam," and the temptations of the spirits of darkness, require supernatural assistance; and this God gives to them through the worthy reception of the Sacraments, through the performance of other good works, and through the prayerful intercession of the saints. Now, if our spiritual wants are present to the mind of God, and they are, and if He be always ready to succor us, and He is, why then do we ask the intercession of the saints? Is not the request superfluous, and does it not derogate from the goodness of God towards us? If we want an office or a favor of any kind from one in power, do we not invoke the intercession of our friends? Do we not ask them to speak a kind word of us, in order that we may obtain the object of our desire? As it is in the world of man, in this respect, so is it in the Kingdom of

God. God wills that His saints intercede for us, and He has willed, too, to grant them their request. As we are helped by the prayers of the saints, so are the members of the suffering Kingdom by ours. Our prayers, alms-deeds, mortifications, and especially the application of the Unbloody Sacrifice of Mount Calvary, are of immense value to the suffering souls in purgatory, who can not help themselves, because they cannot merit. Who, without divine faith, can see the glorious union, the marvelous beauty, the sublime charity and the intense love that exists among the members of those three Kingdoms of God? No one, because faith is the eye of the soul, and when it does not enjoy this spiritual vision, it is blind!

The magnificence, the beauty, the glory and the splendor of heaven is subject to no change, and this thought acting on the intellects of the elect renders their joy solid and real. Many of the saints look from the peak of the celestial mountain into the depths of hell and there see souls condemned for less sins than they committed, and hence, exult because they did penance, which changed the justice of God into love and mercy. But this the Universalist will not admit. He says: "How can the saints exult and be happy in heaven, when they see their kindred suffering in hell?" This objection is based on the instincts of human nature, and therefore, has no force. The saints in heaven rejoice as much in seeing God's justice satisfied, as they do any other attribute of

Him. Human love, human sympathy and affection do not accompany a disembodied spirit into the empyrean heavens, but spiritual love and affection do. If those relatives condemned to hell had their lamps trimmed and lighted when the bridegroom came, they would have entered with him to the marriage feast, but they had not, and hence, were denied admission. We must have the oil of prayer, of penance and good works always burning in our hearts, always illuminating our souls, and always reflected from our actions, otherwise we will not obtain the fullness of grace, and when borne over the mighty deep, through the irresistible force of death, the Lord will say to us, "I know you not," a dreadful sentence. While on this earth, heaven, our future state of rest, of peace, of joy, of glory and of happiness, must be our first and last thought. It must be the *alpha* and *omega* of all our actions. In the various pursuits of life, in sunshine and storm, we must seek heaven, find it and not let it go from us through the strategems of our spiritual enemies. We must not forget that the Kingdom of Heaven "suffers violence, and that none bear it away, except those who use violence."

That the initial or incipient knowledge of God's existence; of the creation of angels and of man; of their fall and the consequent formation of hell and purgatory, must come to the human mind through mediums external to it, is a truth that must be accepted. It must be accepted, because

we have already seen that the knowledge which is natural to the soul will remain in *potentia*, passive, unless external mediums are brought to act upon it. The human mind in its primary state is dormant, and must be aroused from its slumber by instruction from abroad. *Mens humana, in principio, est sicut tabula rasa in qua nihil est scriptum.* Does not the force that intrinsically exists in the vegetable kingdom require external mediums to act upon it, that it may expand and develop itself? Is it not the chemical force of light, heat and moisture that clothes the trees, shrubs and plants with leaves, blossoms and fruit? Is it not the heat of the sun that loads the atmosphere with water, absorbed from our seas, lakes and rivers, which falls again on the earth, obedient to the law of gravity, to fertilize it? Is it not through the medium of the prism, that white light is refracted and its various colors brought into the field of sense? Is it not through the medium of the spectroscope that the truly scientific conclusion is deduced that all bodies in space evolved from matter, in the form of meteoric dust, scarcely sensible, thus corroborating the Mosaic statement which tells us that it was "void and empty." Lastly, is it not through the medium of ether that light travels 192,500 miles in a second of time? And yet, evolutionists tell us that "science sees no future, inspiring hope for man, no need of a Christian education through external mediums, because he evolved from something material,

which grew and still grows, as did and does the grass under the influence of natural force." But what this material something is they know not, and, although ignorant of its nature, they deify it. They act as blindly as did the French atheists, who enthroned the goddess of liberty on the altar of Norte Dame Church, in the city of Paris; as did the Italian communists, who recently erected a statue in the city of Rome, to the memory of the deceased infidel, Bruno. And here, at the expense of a brief digression, I shall insert a few remarks on the "orthodoxy" of this modern hero, who has attracted so much notiee in Europe and this country.

It is historically true that Giordano Bruno, an ex-monk, was burned alive, not for his belief in and preaching of the heliocentric theory, which he poorly understood, but for his heretical belief and teaching. Bruno not only denied the Real Presence, but the existence of a First Cause. In giving expansion to the heliocentric theory, he taught that "the universe possessed an intelligent soul, which imparted form to matter, but did not produce matter; that this soul lives in all things; that the matter and soul of the universe constitute God; that space is infinite, and that it is filled with non-luminous bodies, which are inhabited with human beings." He further preached that "orthodoxy possessed neither faith nor morals." For such opinions he was banished out of his native land. On his return against the will of the

State, by its order he was arrested, imprisoned, tried and convicted of heresy, and, to the disgrace of the age, was burned alive. This inhuman act was that of the State, which, at the time, tolerated many others as heterodox as Bruno, who was neither a scientist nor a theologian. Cruel as the death of Bruno may seem to our sensibilities, yet history records another as equally atrocious. Skeptical thought, explicitly expressed, forced Servetus to dissent from the predestinarianism of Calvin, and sectarian animosity forced the said Calvin to burn Servetus alive. Why is not a monument erected to this martyr of anti-predestinarianism? Infidelity should not any longer neglect to honor his memory.

Then, the truth of my conclusion, that the knowledge of God, of the Christian religion, of man's immortality, of his moral nature, of his fall, and the necessity of a firm foundation to build his spiritual edifice on, must come to the mind through external mediums, must be accepted as true. Yes, indeed, for the Christian mind intuitively sees its inherent truth. The ethereal aspirations of the human soul, which neither the philosophy of Platonism, nor Stoicism, nor infidelity, could nor can satisfy, prove its truth, too. As man cannot live naturally or physically without reason and sense, so also, he cannot live spiritually without faith, which requires an external medium for its transmission into his soul. Once there, if it be enlivened by charity, he enjoys a quietness the

world knows nothing of; once there, he can realize the workings of the world, and thank God that he is not one of its votaries; once there he can fit himself for a higher state of existence in the invisible Kingdom of God.

If we ask those who count their dollars by the million, if their wealth satisfies the constant cravings of their souls, they will reply that it does not. If we ask the materialist, the agnostic and the communist, who deify matter, that evil may rotate around a center of its own formation, we receive a similar response. And why? Because the rational soul, which is a subsisting form, the form of the human body, a spiritual, simple essence, by the force of its nature, requires spiritual food, which neither material wealth, nor speculative faith can give it. Through the want of this food it dies spiritually and cannot be revivified, unless through the grace of the sacraments. To obtain this, will-force resulting from a knowledge of their divine origin, and efficacy, must be called into action. If it be not, then, grace is not obtained and the complex being passes from indifferentism to infidelity. Once in this slough, it is difficult for him to extricate himself out of it.

I will here, devote a brief space to the examination of the term, "naturalism," which is a blind, irrational, irreligious system that denies supernatural agency in the creation of the universe and ignores an intelligent, omnipotent Originator whom we call God, by whose Force,

apart from the material used, the organism of the vast universe was accomplished. This system in the face of philosophy has the audacity to assert, that "the rational soul is a human result produced by the efficiency of individuals, in the same way, as is the human body." But the filaments of this argumentative web are so tenuous, that philosophy finds no difficulty in causing them to snap in every sentence, which brings chagrin to those who advanced and attempted to sustain them. Now, how could a cause produce an effect greater than itself? Did agnostics, materialists or evolutionists ever know of a goose that laid an egg, which, when hatched, produced a donkey? They may have heard of geese that laid eggs, which, when hatched brought forth ganders, devoid of reason. This theory of evolution I admit, because I have often endured their cackling. After all their cackling must not be despised, for, if history be true, it saved Rome from invasion, and in all human probability, only for such a noise, I would never have written this book.

Physiology teaches that the human *ovum* is no sooner impregnated than it is endued with life, and theology teaches that the very instant the *ovum* is impregnated a complex being is formed in embryo, which, after a lapse of time, will evolve from its rudimentary state to a developed one. When developed it is a *homo*, a complex, human being, susceptible of mental development and ideal activity. When the reason of this *homo* is culti-

vated through external mediums, it has the power to synthetize and analize, to improve and invent, to obey and command. This power being axiomatically evident, how can any one possessed of right reason affirm that this entity, capable of performing these operations, is a result of a human act? In the actions of this being, are there not contrarities which argue that the complex is spiritual and material? Is there not in this being a moral feeling and a perception of right from wrong? Is there not in him conscience, which is his ethical standard? That which intrinsically desires happiness and eternal existence, is spiritual, because brute matter could not entertain any such desires, and therefore, the human soul is the creation of God, and not the work of man. But materialists argue that "since animals generate the bodies and souls of their progeny, man does the same." In the refutation of the various systems of infidelity it has been conclusively proved more than once that infidelity has worked its best to reduce man to the value of the irrational beast. If it were successful in this, what would be its gain? A desert of gloom in which no flowers bloom, a deadly desert, which it calls natural good. But, does not infidelity already enjoy this good? Yes. But according to its instincts, natural good consists in lawlessness and in the disgusting rites of formal paganism.

What infidels call an animal soul, is nothing more than a sensitive principle, (*anima sensitiva*)

or a form attached to and inseperable from purely animal creatures. When God made the various orders of beings in the animal kingdom, in His goodness, He endued each with a principle of vital direction, which is mortal, and hence, different from the human soul that is immortal, and is crowned with the radiant crown of reason.

But materialists further assert that, "since animals can individualize, they, therefore, have reasoning faculties." This conclusion is false. The recognizing power of animals results not from reason, but from sense. We know that domestic animals very soon recognize those who caress them and minister to their wants. As the animal soul or principle, since creation's dawn, has been no more elevated in the scale of intellectuality than it now is, it follows that between it and the human soul there is a chasm which infidels cannot bridge. From and through the light of reason and faith, we acquire the certainty that God creates the human soul and endows it with immortality, because of its divine origin. The Christian will accept the conclusion that naturalism can not satisfy the cravings of the human heart, because it is divorced from the supernatural, and because it always inclines towards the earthly or perishable. Naturalism, from the nature of its principles, is a grim, murky cloud that heavily curtains the horizon of infidelity, and shuts out from it the light of right reason and true faith. Those ghastly clouds will continue to darken it so long as it

denies the existence of God, the divine origin of Christianity and the human soul.

The world can not satisfy the hunger of the soul, any more than naturalism can, for the reason that it is opposed to God and to His Kingdom on earth. It cannot satisfy the cravings of the soul, because it is delusive; it is delusive because, while working the spiritual ruin of its votaries, it smiles approvingly upon them. It is further delusive, because, while conducting them through meadows apparently decorated with flowers of gorgeous hue, it is digging a pit for them into which they will fall, if they continue to worship it. This conclusion I deduce from the Word of God, which says: "For the whole world is seated in darkness.* Whosoever, therefore, will be a friend of this world, becometh an enemy of God."** The world is seated in wickedness, because it has no conscience through the light of which it could distinguish between good and evil; and owing to the absence of this light, it does not know, and does not want to know that it works outside the circle of revealed religion. Its own aggrandizement is its religion and its God.

If we tell the votaries of the world that they are composed of soul and body, of reason and sense, and hence are accountable to their Creator for their actions, we are listened to with imperturbable stolidity. If we say to this class that reason alone is not the criterion by which the

* i. John v. 19.
** James iv, 4.

supernatural is judged; that the principles of the Christian religion, of sound morality, of justice, of truth, of honesty, must be studied to be known, and when known, must be practiced, we are greeted with a smile of incredulity.

Now, why does the world attempt to eliminate the love and fear of God out of the human heart? Why does it set its seal of approval on that which is intrinsically bad? Because it is atheistic, and hence its efforts to lead its votaries into the desert of paganism. That it is succeeding in this is painfully evident. Is this conclusion true? It is. Its truth is self-evident from the tendency and action of worldings who forfeit a happy hereafter for the brief enjoyment of perishable gifts and sinful enjoyment.

As already remarked, the world attempts to find in itself supreme good, but cannot, because it cannot rise higher than itself without supernatural assistance. As it has rejected this, by a law of its nature, its action is within a circle of its own formation. As it is dead to the law of grace, and blind to that of right reason, it is no wonder that it is the enemy of God and a stigma on the beauty of creation.

But here some one may ask, "What is the world? Whence its source? Did God call it into existence?" The world is the dereliction of man's duty to his Creator, and to his fellow man. It is the intellectual activity of the finite independent of, and opposed to the Infinite. God did not call

the world of man into existence, but sin did. The prince of darkness, who was dazzled at the glare and effulgence of his own beauty, or the beauty of his Creator, which he reflected, called the world into existence. When he said: "*I will not serve; I will not obey*," he fulminated against himself the lightning of the Almighty, which cast him from the summit of heaven into the lowest depths of hell, and called the world into existence. This was its insipient stage. Its next resulted from the sin of Adam, under which humanity labors, and which, if not restrained by grace will blind conscience. When conscience becomes blind, the human heart becomes indurated, careless and passive, and as a consequence, the service and love of God are ignored, while those of the world are performed with mathematical precision.

But enough of the world. Let us now glance at the supernatural life, glory and brilliancy of that Orb, fixed in the horizon of humanity by the Incarnate Word, to illumine it by its soft, mellow light, that man might see and know his duty to his God, himself and his neighbor. As God abides in and directs the motion of this Orb, from the nature of things, its light cannot mislead, because its motion is rectilineal from its infinitely holy source to all those who open the windows of their intellects to the admission of its light. As a light of God to His children, this Orb reflects its light upon humanity, but mankind collectively is not illuminated by its light, owing to shadows

that intervene and prevent its direct rays from shining upon them. Those shadows, which encircle their intellects in its folds, are composed of non-spiritual vision and prejudice, which cannot be removed, unless through the efficacy of grace. This divinely founded and formed Orb is the oracle of God, is His authoritative teacher, which proves its infallibility, its mission, its sanctity, its apostolicity and universality to be of Him and from Him, with more than mathematical precision. The radiant light of this divinely founded Orb is its faith, which is not in antagonism with reason, but, from its nature, is pre-eminently superior to reason. Of this glorious Orb, which is fringed with dazzling effulgence, because it is the Kingdom and throne of God on earth, I shall say more in the next chapter.

CHAPTER XI.

RELIGION—ITS DEFINITION—ITS DIVINE ORIGIN—ITS UNITY—IS IT IN THE POWER OF MAN TO FOUND TRUE RELIGION? — CAN MAN IMPROVE THE RELIGION FOUNDED BY THE REDEEMER? — CAN MEN PREACH AUTHORITATIVELY WITHOUT BEING SENT BY APOSTOLIC AUTHORITY?—FALSE CHARGES PREFERRED AGAINST THE CATHOLIC CHURCH AND HER VISIBLE HEAD, REFUTED.

Because of the certainty of human reviviscence, the term religion is worthy of a careful, philosophical examination. If there were no invisible worlds, then its examination would not be necessary; but upon an admission of the certainty of their existence, the study of religion and its practice are obligatory on every member of the human family. The excuse that "as we did not know the true religion, we could not obey its commands, or live up to its teachings," will not be accepted in the next world, because, where we ought to know and do not, we shall be held accountable. Besides, the object that God had in view in creating us, was to know, love and serve Him, and, as a reward, to be happy here and hereafter.

That God be known, loved and served, a knowledge of Him must pre-exist our love and worship of Him, because it is not consonant with

reason to love and serve that of which we are entirely ignorant, and therefore, the medium promotive of this knowledge, love and service, must be found out, and after being discovered, must be studied, and after being studied, its teachings must be practiced, in order that the soul, after its separation from its body, may enter on the enjoyment of eternal happiness.

The word "religion," is derived from the Latin term, *religio*, which is either from *relegere*, to "gather again," or from *religare*, to "bind again." It is not derived from the Greek, because the word in Greek which expresses religion, is *eulabeia*, *eu*, "well," and *lambano*, "to reverence," which is different in form from *religio*. Neither is the word from the Hebrew.

We have already seen that when God created man, He clothed him with natural and supernatural raiment, exquisitely beautiful, and that, from his act of disobedience, he forfeited those gifts—that is, he was deprived of original justice. After being confronted by his Creator, and condemned, a promise of redemption was made to him, and with this promise religion commenced to exist. From this it will be seen that religion is coeval with man, and consists of a conception of God, as Creator, Lawmaker and Redeemer. From Adam to the advent of the Redeemed, men lived conformable to their faith in the existence of a creative God, and in the promise of redemption. Of course the promise could neither "re-collect nor re-com-

bine" man's forfeited gifts till it was fulfilled, because an infinite chasm, resulting from the malice of mortal sin, separated man from God, which no limited being could bridge. Mercy argued against justice and prevailed, for the Eternal Word put on the weeds of humanity, by becoming man, and, by His death, bridged the awful chasm and restored man to the friendship of his Creator. Not only was he restored, but he was elevated to the dignity of brotherhood with the Redeemer. Oh! what an elevation for man! Oh! what a humiliation for God, who assumed our nature that we might participate in His divinity.

Before the Incarnate Word ransomed man, He gave existence to His Church, and appointed a visible head to preside over her and teach all those who would profess faith in her divinity. Peter—the rock, was the person He selected to preside over His Church. To this apostle He said: "Thou art Peter, a rock, and upon this rock I will build my church; and the gates of hell shall not prevail against it."* When this promise was uttered the future church was only in *posse;* but shortly after it passed from a possible to an actual state, by the potency of Him who built the celestial spheres.

The Church, then, founded by the Redeemer is the collective body of Christians, who are a unit in faith, and who submit to the spiritual direction of the visible head Jesus Christ appointed to preside over them. The Church of God must be a

* Matt. xvi, 18.

unit in faith, because she is the "pillar and ground of truth."** Truth cannot announce to me a thing as true, and to another, as false. When such is the case, it is not truth, but falsehood, and the church that makes such, is not of God, but of man. To demonstrate to the world of man that the Church the Redeemer was about to found would be a unit in faith, He said: "And other sheep I have that are not of this fold; them also I must bring; and they shall hear my voice; and there shall be made one fold and one shepherd."† The Gentiles were the sheep referred to here; who, although, children of God by creation, yet were not His by belief in or practice of the Jewish religion. But, as the Jewish code and ceremonial were now about to give place to the Christian, the Gentiles as well as the Jews, were to be brought into the one fold, in which there would be unity of faith.

"And not for them only do I pray, but for those also who through their words shall believe in me; that they all may be *one* (in faith) as thou Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one."††

Christ did not only pray for His apostles, but for all those who would become members of the Church through their preaching. And the object

** 1. Epis. to Tim. iii, 15.
† John x, 16.
†† *Ibid.* xvii, 20, 22.

of His prayer was unity of faith—a unity as close as that which existed between Him and His heavenly Father. The Church was now a reality and Peter—the rock on whom it was built, was about to receive his commission. Although Jesus manifested Himself to His apostles after His resurrection, and although, He gave Peter supreme authority by commanding Him to feed His lambs and sheep* with the Bread of Life, and with the unity of sound doctrine, yet he did not receive the plenitude of power to give expansion to the Church. But it was not long delayed; "for Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world."**

Agreeable to the advice of the Redeemer, the apostles were not to execute this command until they received the Holy Ghost. Here the wisdom of God is seen in a wonderful manner. He knew that frail men, such as were the apostles, could not rescue the votaries of paganism from its disgusting rites without the aid of the Holy Spirit, and hence, the necessity of His reception, that they might receive the necessary force, the miraculous and sensible power to bring over to God, the

* John xxi, 17.
** Math. xxviii, 19, 20.

followers of Epicurus, who assumed pleasure to be the highest and most noble good.

"And when the days of Pentecost were accomplished, they were alltogether in the same place; and suddenly there came a sound from heaven, as of a mighty wind coming; and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire; and it sat upon each of them. And they were all filled with the Holy Ghost; and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."***

The Holy Spirit had no sooner breathed upon them than their previous pusillanimity gave way to a heroism, a stability which characterized their course during their lives. Charity inflamed their hearts, while faith shed its light upon their souls with greater glare than did the noon-day sun upon their bodies. O! how softly soothing, how deliciously refreshing is the grace of the Holy Spirit to the human soul. During its presence the soul forgives, fears, loves and swoons under its ecstatic influence. It gives the soul strength to profess faith in the existence of God, in the divine origin of His religion, and enables it to love Him and serve Him in accents of tender gratitude. It does more. It gives the soul a foretaste of heaven's joys.

Upon the reception of the Holy Ghost, the Apostles constituted the Church. Through their

*** Acts. ii, 1, 4.

preaching she extended herself through the little kingdom of Judea, and from thence, throughout the world. In expanding herself, she employed no brute force, no suppression of the inherent right of man, nothing that remotely tended to coerce the human will. The only force that she used was the promise of eternal happiness to those who accepted and practiced the doctrine which she preached. Some admired the purity and holiness of this doctrine and embraced it. Others regarded it with wonder mingled with approbation, but concluded that its practice was beyond the powers of their nature. Yet others, from distorted reason, and from being submerged in the depravity of paganism, looked upon it and its exponents with prejudice and hatred, and hence, persecuted them, as did the Jews the Redeemer. The Catholic Church, during her eventful history, which is that of the world's civilization, has been thousands of times baptized in the blood of her children. And yet she is young and beautiful, healthy and attractive, without speck or wrinkle, and will be to the end of time, because she is the spouse of Christ, against which the powers of hell will not prevail.

But more than once, it has been asserted, but not proved, that the Catholic religion of this day is not *that* which the apostles preached. If it be not, then what else? Is it a human institution? No. The religion our Lord established cannot be reduced to the condition of a human religion. When did the Catholic Church fall away? When

did she assume the garments of corruption, of deception and intrigue? When was she innoculated with the germs of error, of discord and disunion? At no time in her history. If the Church fell into error, why is not the defection objectively demonstrated? Why did not her learned churchmen of Asia, of Africa and of Europe find out when and where the defection took place? Ought not her renowned theologians, her profound philosophers, her deep scientists and her truthful historians know when this presumed corruption in doctrine commenced its unholy work? But they do not, because the Catholic Church of this day is the same in doctrine, in unity, in sanctity, in apostolicity and universality, that she was in the days of the apostles.

Now as light and heat are inseparable from a body in a state of combustion, so is truth from the Church the Redeemer founded. Truth is an inherent quality in her, from which she cannot be divorced any more than ether can from its tenuity. He who believes that the Incarnate Word is Eternal Truth, must believe that His Church is the essence of truth, and that her *depositum* of faith is truth too. To oppose opinion to this reasoning is as vapid as to assert that an ellipse and a circle are one and the same in geometrical value.

Now, again, I ask any candid man, how could the church fall into error which has the Holy Spirit for her exponent and Christ, our Lord, the God of truth, for her invisible Head? He said that He

would "be with her *all days*, even to the consummation of the world."* As the Redeemer promised His apostles that He would send them the Holy Ghost, who would teach them all truth and abide with them forever,† it follows, therefore, that the Church did not and could not fail, because the God of truth has kept His promise. Before the Catholic Church fails, the celestial spheres will fall out of their orbits, and time will cease to exist.

Without using severe language, or vivid word-coloring, I will simply state that the charge of defection was not preferred against the Catholic Church, before evil passion demanded deification. So soon as this was acquiesced in, the charge was echoed by individuals who knew little or nothing of her eventful history. As an instance of this, an Anglican divine, with whom I had a controversy, asserted that "the Romish Church became corrupt during the Dark Ages, by using formulas of worship, and by the introduction of principles, which were never used or taught by the apostles, and that, because of these, the Ruso-Greek and Anglican churches seceded from the Romish Church."‡

When I catechised my opponent on the truth of his assertions, I made it mathematically clear that his intellect was darker than the Ages he referred to, for he knew little of their history, and nothing of the causes that induced the Greek and Anglican schisms.

* Matt. xxviii.
† John xiv. 5.
‡ See the Vahey Controversial Letters.

As the oxygen of our atmosphere has an affinity for the carbon and hydrogen of the fuel in our stoves, so had the Greek and Anglican schisms for imposition, cruelty and sensuality. In order to be popular with the world of man, they ignored ethical teaching and set equal value upon virtue and vice, upon truth and falsehood, and upon honesty and dishonesty. This is undeniable from the testimony of history which tells us plainly that avarice and sensuality constituted the intrinsic essence of these schisms, which are nothing more than tyranical, national systems. These systems, which have no unity, no sanctity, no universality, no apostolicity, no history beyond that of their founders and no tradition, are built upon opinions and mutilated scriptural quotations. From their nature they are bound to hate and persecute. The brute force used by the Anglican, to gain wealth and expansion, is so revolting to the instincts of religion, justice and reason that one would be inclined to doubt its employment, if history did not record it. Persecution the most cruel, by way of decapitation, mutilation, transportion, imprisonment, deprivation of property and a general oppression, which has led to irremediable poverty and degradation, was poured out, like a sea of lava, on helpless Christians who refused to accept Anglicanism as the work of a just and holy God. And yet it says to the world that it is of the meek Jesus; that it is *holy* and *universal!*

We have seen that, when Christianity breathed

her soft, pure, holy and balmy breath upon our planet, its inhabitants, except a few Jews, were steeped in the vices of idolatry. Babylon and Corinth deified passion by consecrating temples to the worship of Venus and Baccus. The philosophy of Solon taught that women should be *loaned*, in order that the human race might be improved," while Plato in his *Republic* taught that "they should take part in the public games." These legislators, to promote the worship of Venus, ignored the inspirations of nature and the first principles of morality; opposed to those sensual systems was the Catholic religion—a religion of purity, love and light. Her arms were grace, meekness and suffering; and with these the Church conquered. At a later day she had to confront the Burgundians, the Franks and the Vandals, Northern barbarians, who poured down, like a host of destroying angels, on the feeble, effeminate, Roman empire and divided it among themselves. At a still later period, she had to confront Atila, Alaric and Genseric, whose hosts, with the Northern barbarians she converted. At this period of Christian civilization, where were those modern religions, which are made up of opinions, and profess no particular religion at all? Where were those *protesting* denominations that are drifting into infidelity? Where were those human religions that are so hostile to the Catholic Church? They were not. They were non-entities. They came fifteen hundred years too late, into time, to span

those ages, during which nations and states were brought to a knowledge of God through the preaching of the Catholic Church.

But the Dark Ages, what of them? After all, they were not so very dark. I have met many intellects that were darker than they were. Those who arrogate the right to conduct their fellows through the narrow road that leads to the Kingdom of heaven, and, at the same time, close the windows of their souls against the admission of the luminous rays of truth, are darker than those Ages were. During those Ages the Catholic Church had to encounter the civil power, which was pagan, or semi-pagan, and which persecuted her. She had to encounter too, philosophies that were partly pagan and partly Christian, which induced schisms. During these Ages she elevated woman, incorporated into our laws principles of justice, preserved the Holy Scriptures and the writings of pagans. She did more. She promoted the study of the arts and sciences and she filled the deserts with saints, who now enjoy the Beatific Vision. If space permitted I could fill pages with the wonderful works of the Catholic Church during the Dark Ages.

At this digression which resulted from the vapid assertions of my Anglican friend, I hope the reader will not be displeased, since it is instructive.

Now, as there is only "one Lord," so there is but "one faith and one baptism,"‡ and hence but

‡ Eph. iv, 5.

one true Church which results from and is based on unity of faith. To assert that all denominational creeds are branches of the one Christian tree would be logically false, because their fruit is dissimilar. No two of them believe alike and they all disavow being Catholic, except the Anglican. In this they are consistent with history which informs us that they came into the world fifteen hundred years too late, as before stated, to claim this mark of the one, true Church.

Material solidity is the result of cohesive attraction. The law of affinity attracts molecules, but if there be no reciprocal affinity between them—that is, if they repel each other, they form no solid mass. As it is with the material compound, so is it with the religious complex. If there be incessant division, there is no unified religion.

If we investigate the external works of God, we find them a unit in substance, although different in form. In angelic nature there is unity and in complex man there is unity. In the Divine Persons of the Trinity there is unity. Then, unity marks the works of God. Yes, and it is an essential mark of His Church. That the faith of Catholics is one, is as evident as is the presence of the noonday sun to material vision. Although the collective body is composed of various nationalities, who speak different languages. Yet, in divine faith they are a unit, and this breathes as softly on their souls as do the zephyrs on the leaflets. Oh! how calm and quiet, how patient and hopeful,

how pure and holy is the faith of Catholics which is never severed by delirious dreams antagonistic to its unity.

Can man give existence to a religion in which salvation can be obtained? He can not. No one but God can found, establish, or give existence to religion. If any man attempt to establish religion, it will be imperfect, because a result, or an effect from an imperfect cause. If it be established by such agency, it will be purely human, and will have no positive character, no unity, no sanctity, no universality, no apostolicity, nothing essential to the vitality of true religion. In its action, from its nature, it will be negative. To a thinking Christian mind, it must be evident that man cannot give existence to true religion, because he is a limited being, and, therefore, has no creative power. Creation and design belong to God, and are always active. To man belongs the construction of pre-existing materials, but he must not attempt to re-construct, or improve anything in the supernatural order, when he does, he misleads. *And if the blind lead the blind, will they not both fall into the ditch.*

Can man improve true religion? He cannot. He might as well attempt to improve the sun's light, or the motion of bodies in space. The works of God admit of no improvement, being perfect. Some of them, such as air, water and electricity, he can utilize, but cannot improve.

Can man preach true religion without being

sent? No. He must be sent as Christ was by His heavenly Father, and as He sent His apostles. Christ said to His apostles: "As my Father hath sent me, I also send you,"* and St. Paul says: "How can they preach unless they be sent?"† If any one attempt to preach without being sent, he is a usurper, because he exercises his ministry without authority. To preach the Gospel, one must have authority, by an unbroken succession, from the apostles. Hence, the necessity of apostolicity in the one, true Church.

Could God authorize men to establish religions that contradict each other and deny the revealed dogmas of the Christian religion? No. Such authorization cannot be supposed, because it would argue mutability in God. As the creation of the universe supposes omnipotent Power, so does the founding of true religion. It must be the work of God, and as such, must be perfect, pure and holy. Did the Redeemer appoint teachers of the religion He founded? He did. "God gave apostles, and some prophets, and others evangelists, and others pastors and teachers for the perfection of the saints . . . . that we may not now be children tossed to and fro, and carried about by every wind of doctrine in the wickedness of men, in craftiness by which they lie in wait to deceive."* The fact is here clearly demonstrated that the Redeemer, before He ascended to His

* John xx, 21.
† Romans x, 15.
* Ephes. iv, 11–14.

heavenly Father, left in His Church a perpetual succession of teachers to preserve the faithful in the unity of true religion.

After various philosophical examinations of human religions, I have arrived at the conclusion that they have resulted from culpable aberrations which bid defiance to God, religion, law and order. Should any one refuse to accept this conclusion, I refer him to the "theology" of Calvin which destroys human freedom through its admission of absolute necessity.** If man be forced to act, then, according to the teaching of this man, God is the author of sin. Not only did Calvin teach this horrid doctrine, but Melancthon, also, who said "that God is the author of evil as well as of good."† Luther preached in public and in private that "man is entirely passive, and that the preaching of the Gospel has inherent in it the pardoning mercy of God."††

The fanaticism of John of Leyden, of Fox, of Barclay, of Knox, of Cromwell and King Henry VIII, was so fiercely formidable, so proscriptive, so intolerant, in giving being to human religions that the honest Christian becomes astounded, and turns from an examination of the darksome means employed, to that mild, glorious Orb which shines with greater effulgence in the human horizon than does the sun in heaven's blue dome.

I shall conclude this chapter by a refutation of

** Calvini, Inst. rel. Christ. lib. 1. cap. 16, n. 8.
† Melanc. Comm. in Epis ad Romanos.
†† Apolog. iv, p. 69.

criminal charges preferred against the Catholic Church by persons who are ignorant of her intrinsic nature and history; of her divine foundation and mission. It has been asserted more than once, but never proved, that she persecuted human beings for their non-belief in her divine origin. A charge of this kind has been preferred against her by one J. I. Swander, a parson of Fremont, Ohio, in an article written by him for the New York *Microcosm*. In said article, which is semi-laudatory of Gordiano Bruno, he says: "The Protestant part of the Christian world will never cease to render its profound commisseration to the Baltimore cardinal and *his* 'Holy Father,' in view of the disagreeable reminder which the record of that occasion" (the unveiling of a statue erected to honor Bruno's memory,) "must ever call forth. It will continue to remind the church of the inquisition that its history is crimsoned with the blood of martyrs, and many of the chapters thereof darkened with some of the damnable deeds of intolerance."*

There is nothing at all strange in the many laudations lavished on Bruno by Protestantism. It is intrinsic in the nature of things that kindred elements attract each other. Although this is true, yet neither this man nor any other should prefer a criminal charge against an individual or collective body, unless he is able to prove the same. Now I defy any Protestant minister in this country

*Microcosm, No. 2, p. 21.

to prove from truthful history that the Spanish Inquisition was the work of the Catholic Church.

All those who have read the history of Spain, acknowledge that the Inquisition was the work of the State, and was directed against the Jews and Moors, who threatened the life of the State; and what will not a State do to preserve its autonomy. Laurent, Villeneuve and Puigblanch, who were cut off from the Church, have bequeathed a so-called history of the Inquisition to Protestantism, which is as untrue and as corrupt as is the Bible it is built upon.

If reverend J. I. Swander were familiar with the history of the birth and expansion of Protestantism, he would find "many of the chapters thereof darkened with some damnable deeds of intolerance." He would find that Felix Mans, an Anabaptist, was drowned at the instigation of Zwinglius, because he was a heretic; that Gentilis was beheaded for holding heretical doctrine; that Sylvanus of Ladenburg was put to the sword at Heidleberg for heterodoxy; that Crell was beheaded for having embraced Calvinism; that Henning was executed, because, in the judgment of the reformers, he held conferences with the devil. In the district of Nuremburg, from the year 1577 to 1617, three hundred and fifty-six persons were executed for *heresy*, and three hundred and forty-nine were mutilated for the same offense,** Again, if the reverend J. I. Swander were familiar with

** Bernard's Reportery, 1882, p. 301.

the history of the Anabaptists, he would find that, in the 16th century, in the name of a just and holy God, this sect invaded all property within their reach, abolished the civil power for the time being, and, everywhere, within the plane of their fierce fanaticism, spread desolation and death. If he were familiar with the history of Anglicanism, a branch of the Protestant tree, he would find that the voice of nature, animate and inanimate, of savage and civilized humanity is raised against the blood-stained penal laws, which were fulminated against Catholics in the name of a just and holy God.*** It is a fact authenticated by history that the Catholic Church, time and again, condemned the Spanish Inquisition, but the State smiled at the impotency of the condemnation and pursued its dreadful, rigorous course.

Speaking of the Inquisition, Ranke says: "It was above all things, in *spirit and object a political* institution."† Guizot says: "The Inquisition was more *political* than religious, and was destined rather for the maintenance of order than the defence of the faith."††

Again, false testimony comes under our notice, uttered against the Church by a "reverend" Lorimer of Chicago, who regaled the intellects of the citizens of Holyoke (Mass.) on the devil-worship of Catholics. In the course of his "lecture" he said: "Yes, I detest the Roman Catholic reli-

*** See Cobbet's Refor. passim.
† Ranke in Fürsten and Völker, vol. 1, p. 242.
†† Guizot, cours de histoire moderne, Lect. v. *See, also*, Prescot, vol. 1, p. 254.

gion with all that is in me. With its roots back in Rome, surrounded by papal worms, catholicism sends its branches out to poison and curse the world. Oh! Oh! Oh! How I do detest it, root and branch! I abhor it! You know that I am a scotchman and was educated in America, therefore it is natural for me to detest the catholic religion. Oh! I detest and hate that schism, schism, schism. But we must admit there are some good people in the catholic church, although they worship devils and virgins and statues; some of our catholic girls are good, although they worship these devils. Oh! but that schism, that schism, that schism is what I hate!"†††

The paper from which I clipped the above specimen of pulpit oratory, stated that "group by group passed through the door until the hall was almost entirely deserted. Then the reverend gentleman staggered back on the stage."

From a glance at this invective, lying phraseology the candid reader will arrive at the conclusion that the illusion and fanaticism of this man demonstrate the innate weakness of his mind, and a consequent inability to discharge the duties of a preacher in this country, in which all forms of religion are on the same plane of civil equality. The founder of Protestantism, Luther, under whose banner this man preaches, saw the devil, had many colloquies with the devil, and, finely, was vanquished by the devil. This man, more hypocritical

††† Chicago Herald, Feb. 24, 1890.

than his master did not state that he saw the devil, but he did that he knew those who worshipped the devil, and although they worshipped his satanic majesty, yet some of them are good. The mind that so reasons is Calvinistic, indeed.

The philosophico-religious tirade of this deluded parson amalgamates, mixes and confounds evil with good. How one who worships the devil, can be good, is more than I can conceive. How, or in what manner Catholics worship devils, virgins and statues, he did not say; he left the problem to be solved by the audience who became disgusted and left the hall. Upon their departure, "he *staggered* back on the stage," folded up his wings on which he hoped to sail through the crystalline sky of oratory to fame, but his hope was blighted by the abnormity of his intellect, and now, he broods over the hideous picture his distorted mind painted.

On the following Sunday, in plaintive lachrymal utterances, he expressed sorrow, while his apologist, a brother Baptist, attributed the low, vulgar, lying, insulting statement to an overdose of *quinine*. Whether quinine produces derangement of the intellect or not, I will not here discuss, but *en passant*, I would advise parson Lorimer to forego the use of quinine, whenever he attempts to lecture on Catholics and their Church.

The fact, that parson Lorimer "was a Scotchman and was educated in America," does not at all render his "therefore" logically true. The real,

undeniable fact is that, this "therefore" was deduced from a very shallow knowledge of the philosophy of true history, and from the spleen of Calvinism. All men educated in this country are fairminded, liberal and lovers of sound, logical reasoning, except those who are imbued with the persecuting spirit of Henry VIII. of England and of the ferocious fanaticism of John Knox of Scotland.

"But the Catholic Church, a foreign establishment, is opposed to our public school system," exclaim some non-Catholics. The Catholic Church is not any more foreign to this country than sunlight is. As the duty of the sun is to diffuse light and heat on our planet, so is that of the Church, to disseminate true faith. A divinely founded Church, commanded by the Almighty to preach His Gospel to every living creature, and to teach all nations, cannot be foreign to any nation. This truth is self-evident. History testifies that, for the last fifteen hundred years, the Catholic Church has been to nations a great moral power, a promoter of true political greatness and stability; that she created, or if you will, formed a basis on which social and political edifices rest, and that from her, as light from its source, or water from a fountain, flowed virtue, truth, justice and honesty which are as necessary to the healthy vitality of the State, as is air to animal lungs.

It is not true that the Catholic Church is opposed to the public school system. That which

is good in it she admires; that which is bad in it she condemns. She is opposed to the public school system, *only*, in as much as it is built on a pagan foundation. To prove the truth of this assertion, I shall quote from the writings of a pagan philosopher, Aristotle, who says: "As the object of society is one, the education of its members should be one. Education should be public, not private; if it be private, then, each one teaches his children as he pleases. As each citizen is a part of society, the care given to the part should extend to the whole."* The Catholic Church is opposed to the public school system only, in as much as it promotes infidelity, through the absence of Christian instruction. The means used or the methods employed in the public schools to impart to children a secular education she admires, but not that which divorces the religious from the secular. If man had no future beyond the grave, the religious might be separated from the secular; but he has, and hence, the necessity of a religious education, which is as far superior to a secular one, as heaven is to our planet. Religion, as the science of sciences, to be known, must be studied, in order that the powers of the soul may pass from passivity to loving activity. This the force of the term, education, indicates, because its root, "educere," means to "bring forth, to lead forth, to draw out." The intrinsic powers of the human soul must be drawn out by external mediums, and

* *Polit.* lib. viii, c. 1.

centered on moral and religious problems, as well as on mathematical. It is this true philosophy which induces the Catholic Church to educate her Children in schools under her own supervision. She obliges parents to give their children a religious education in connection with a secular one.

Is not a youth, whose mind has no Christian development, a material infidel? When he arrives at manhood, will he not be found in the ranks of infidels? This is so mathematically true that, it cannot be denied, because there is no middle state. Either the youth is advancing towards God, or he is receding from Him. But as moral ideas are not enforced in the public schools, which restrain passion, and as ideas of God's eternal being, holiness and justice are not imparted to children in those institutions, it follows from the inexorable law of logic that they are receding from God, and are advancing towards formal infidelity. But the principles of morality, of truth, honesty and industry must be impressed on the mind of a child, so soon as it is susceptible of receiving them. Are these inculcated on the minds of the public school children? They are not, but the principle of indifferentism is.

Now why are not all men mathematicians and astronomers? Because they were not taught these sciences. Why are not all men Christians? For the same reason. Then, to be a true Christian, an astronomer, or a mathematician, one has to be taught these. Of the truth of this there can be no

doubt, because there is nothing in the human mind, except that which has been imparted to it by external mediums. Then, as all our knowledge is acquired from without, the instruction of children in the knowledge of God, of morality, of honesty, of parental love and respect, follows as a necessity. Yes. Any other conclusion would be detrimental to the spiritual welfare of children, the harmony of the family circle and society in general.

Catholic parents whose minds are impressed by the truth of this reasoning, do all in their power to give their children a Christian education, and while discharging this duty are forced, by what is called *law*, to sustain institutions that ignore God and Christianity, and foster infidelity. But some one will say (it has been said already) that "the State, as well as the parents, has rights in children, and therefore, that it can insist on their education." This theory examined under the light of philosophy, is proselytism sustained by tyrannical force. What is the state intrinsically but brute matter, which is devoid of instructive force. By a figure of speech those who act on its surface are called the state, and by a blindness peculiar to the instincts of irreligion, claim the right, which is repugnant to the natural and revealed laws, to teach their fellows religion and morality. Now, is it not axiomatic to an honest, thinking mind that my neighbor has no right, against my will, to teach my children religion and morality? But infidels who framed the unjust law, which sup-

presses the relation that exists between parent and child, did not see its injustice, because the term is meaningless to their intellects.

By the law of nature parents, being the guardians of their children, are bound to feed and clothe them; and by the revealed law, they are bound to give them a Christian and moral education. But the collective body, improperly called the state, discharge this duty through Bible-reading in the public schools. Upon what is this based? On a false assumption of power, which is an infringement on the liberty of conscience, so dear to every free man. Is not the enforcement of Bible-reading in our public schools a foul stigma on our liberty of conscience? Does the school teacher understand the Bible he reads to the children? He does not. Do the children understand the chapter that is read to them? They do not. Does the reading of the Bible in the public schools produce pious thoughts in the children's minds? Does it attune their intellects to supernatural activity? Does it create in their hearts a standard of morality? It does not, because they pay no attention to the part that is read to them. Besides, their undeveloped intellects cannot grasp and analize the ideas that are couched in the chapter which is read to them. The holy Scriptures which God has partly made the media for the diffusion of religious knowledge, require a higher order of intellectuality to interpret them than that of school teachers. This the impartial reader will grant to be true.

I have already stated that, of all books written the Scriptures are the most difficult to be understood; and yet, the apostles of the reformation, who corrupted them, exclaimed to the uneducated peasants; "We deliver the Scriptures to you in your native tongue, *as your sole rule of faith.* Through them you will learn Gospel truth and see the errors of Popery." The ignorant, credulous multitude accepted them as a boon from heaven, and the result was that, all who could read them became scripturians, theologians and philosophers. In their judgment, this sudden light was the gift of the Holy Spirit. If it were, is it not reasonable to suppose that He would give them to understand that the Scriptures, which they received from the apostles of the reformation, were awfully erroneous. Why were they corrupted? To afford a basis for the various religions which were soon to be evoked into existence to rest on.

To discuss, here, the events that have resulted from a false translation of the Scriptures, and from the low opinion the reformers entertained of them, would be useless repetition, so familiar are we with them. However, without adverting to the dreadful consequences which have resulted from the private interpretation of the Scriptures, I shall place before the reader Luther's appreciation of them.

Of the Pentateuch the apostle of the reformation says: "We have no wish to hear or see Moses. He is the prince and exemplar of all

executioners; in inflicting torture and in tyrannizing he is without a rival." Of Ecclesiastes: "This book is mutilated; it is like a cavalier riding without boots or spurs." Of Judith and Tobias: "Judith is a tragedy in which the end of all tyrants may be learned. As to Tobias, it is a comedy in which there is a great deal of talk about women." Of the Epistle to the Hebrews: "It need not surprise one to find here bits of wood, hay and straw." Of the Epistle of St. James: "This is one of straw," and of the Apocalypse: "There are many things objectionable in this book."*

Can it be wondered that Catholics object to the reading of a Bible in the public schools, corrupted and despised by this man? Can it be wondered that they protest against teaching their children Bible religion which has no basis other than human?

How can this question be settled? By the formation of separate schools. Let the Catholics and the various denominations of Protestantism have their own schools, their own teachers, in which and through whom their religious principles may be taught. Let each receive his portion of the school fund. This will injure no denomination, and infidelity will be retarded in this country, and it should, because it is an imported anaconda.

Will not this increase the number of Catholics? It will. But will not this be detrimental to Pro-

* *Vide* Opp. Lutheri de Scripturis sacris.

testantism? No. It will be of service to it, because there are more Protestants speeding towards infidelity than Catholics. Do those Catholics who fall away from the religion of their baptism, become Protestants? No. Some become indifferent, while others enter the ranks of infidelity.

In concluding my remarks on the public school question, I will relate a circumstance which forcibly proves that secular education does not lead to a knowledge of God, or to a knowledge of man in his fallen state. I was, once, through the courtesy of a school board, invited as an examiner in one of our high schools, which was about to grant diplomas to those of its scholars who were worthy of them. As class after class came to be examined, I was careful to put no question except that which was intrinsic in the branches the students were to be examined in. With the proficiency of the graduates in Latin and Greek, I found fault, because of their non-rudimentary knowledge of those languages, and because they Anglicized them too much. With the intrinsic value of a positive, a negative, a binomial, a polynomial quantity they were, indeed, familiar, as they also were with that of a theorem, a polygon, a circle and an ellipse. In mathematics they evinced a splendid proficiency, to the satisfaction of all present. To a young lady who was budding into womanhood, and who merited applause because of her wonderful knowledge of algebraical combinations, binomial theorems and progression by quotients, I put

the following question: Whence the source of the evils that afflict the world of man? and received the reply that "she did not know." I then asked her, what induced the Eternal Word to assume human nature? and got a similar reply. To simplify this question, I asked her: what force was it that called the chasm into existence which separated man from God, and who bridged this chasm? and the response was: "I do not know, sir." Here it was remarked that the high school "was not a theological institution." To this I replied that I was aware of the fact from the young lady's non-knowledge of man's fall and his redemption. After making a few remarks laudatory of the proficiency of the graduates in secular learning, I went home. On my way, I said to myself that those questions, which were of more importance than literary ones, would be answered by a ten-year-old child in one of our parish schools.

But some credulous non-Catholics, prior to elections, ask the following vapid question: "Is not the Pope, who claims an attribute that belongs to God, a potent factor in our politics?" Not any more than the man of the moon is; but bribery is, to our shame be it said. It is this evil force that fills our legislative halls with men who frame so-called laws which crush the vitals out of the laboring class. It is this that promotes class legislation which affords a basis for trusts and monopolies.

It is not true that the Pope claims an attribute which belongs to God. Although this charge has been time and again refuted, yet it is still preferred with an air of honesty and credulity that is astonishing. The pope, as visible head of a visible church, is infallible only in his rendition of a decree on faith and morals in his official capacity. The impossibility to lead the Church of God into error, results from the promise the Redeemer made to Peter, which reads, "Simon, Simon, behold satan hath desired to have you, that he might sift you as wheat; but I have prayed for you, that your *faith fail not*, and thou being converted, confirm thy brethren."*

The surnominal word, *Cephas*, applied to Simon Peter by the Redeemer, designated the dignity to which he was raised and the perpetuity of the church that was built upon him. He was surnamed *Cephas*, which term in Syriac signifies a Rock; "and upon this Rock," said Jesus Christ, "I will build my church, and the gates of hell will not prevail against it."† Subsist it must and will till the end of time, and as it will subsist, so will the infallibility of *Cephas*, the Rock, which descended to his successors. Of this there can be no question, because the logic of common sense demands that a church founded on divine revelation requires an infallible teacher, and an infallible exponent to express and preserve the truth of that revelation. From controverted questions, which

* Luke xxii, 31, 32.
† Matt. xvi, 18.

are submitted to no tribunal higher than private opinion, doctrinal errors must result. The pope, as visible head of the Catholic Church, must act in conformity with her Invisible Head, who rules and directs her, and hence, if morals be assailed, if the truths of religion be denied, he denounces both. The pope is to the Church what the supreme judge is to the State. The finality of his decision is acquiesced in.

This dogma of Catholic faith, an Anglican minister, with whom I had a controversy, which is published, ridiculed, because of the conduct of Marcellinus I., Stephen VII., Sergius III. and Alexander VI. He said: "How can papal infallibility be reconciled with the offering of incense to idols by Marcellinus, and with the vices of these three popes?"*

The evil deeds of the popes have nothing at all to do with infallibility. Catholics do not claim that the pope is impeccable, but they do claim that he cannot lead the Church into error, from the force and effectiveness of the promise Jesus Christ made to *Cephas*, the Rock. If it were historically proved that this pope offered incense to the gods, the proof would only establish the fact that the act was private and non-official. But I deny that Marcellinus offered incense to idols. The calumnious accusation, preferred against this pontiff by Petilius, a Donatist, has not been proved. Saint Augustin, speaking of Petilius, says: "He

* See the Vahey Controversial Letters on this question.

called Marcellinus a sacrilegious wretch, but I declare him innocent. It is not necessary for me to weary myself by the production of proof to sustain my defense of Marcellinus, because Petilius has not supported his accusation by any proof whatever."**

Not only did Saint Augustin deny the fall of Marcellinus, but also Baronius, Pagi, Theodoret and Natalis Alexander. How the accusation found its way into the Breviary of the 26th of April I do not know, but I believe it should be expunged, because it is only a fable.

Of Stephen VII. and Sergius III. Bellarminus says: "They erred by bad example, not by false doctrine."† The same may be said of Alexander VI. who was accused of obtaining the pontificate by gifts. It is historically true that, from the action of antipopes, Catholic unity suffered, and that, from the political action of some legitimate popes, the interests of the Church suffered, too. The tenth and the beginning of the eleventh centuries displayed a weakness in some of those, who should have edified the body of the faithful by good example. Although this is true, yet were it not for the sovereign pontiffs, European civilization would have yielded to that of Islamism, which subjects woman to the disgusting yoke of polygamy.

If any one outside the circle of true faith read the lives of two hundred and fifty-nine popes who

** De *Unica baptis*, caput 16.
† *De Rom, pontif* lib. iv, c. 12.

directed the Church during the last eighteen hundred years, if honest, he will acknowledge that a more learned, holy and moral body of men never lived on the surface of our planet. He will further acknowledge, that the marvelous chain of apostolicity, which kept them and their countless millions of spiritual children, within the bosom of the one, true Church is not yet severed. During this long period, it has been as continuous and as unbroken, as that force which binds body to body in space. Oh! how glorious, how superhuman, is this pontifical unity, whose history and traditions embrace a period of eighteen hundred and ninety years. During this long period how bright, how humane is the history of the papacy, compared to that of sensualistic, persecuting princes and feudal lords who scarcely recognized any power superior to their own, who did little to ameliorate the condition of man, and who did a great deal to antagonize his inherents rights.

Although vicissitudes and revolutions have succeeded each other, and although forms of government have changed, during the last eighteen hundred years, yet the papacy has underwent no change, and will not to the close of time.

But time and again it has been asked: "If the Catholic Church be a divine institution, replete with celestial sweets, the channel of grace to men's souls, the exponent of their faith, their light and true life, why are so many of her children, not only bad, but wicked?"

Why did the angels fall, after having enjoyed the beautiful, dazzling vision of God? Why did the first man fall, after being clothed in natural and supernatural raiment of inconceivable beauty, and why did Judas, who was schooled in the apostolic school, sell his divine Master for a few pieces of silver? Because of the mysterious freedom of the human will, which can deflect from God at any moment, unless sustained by grace.

In the Church we have three classes: the good, the indifferent and the nominal. The good are those who fetter will-force, when in pursuit of evil. They are those who force themselves to do the will of God, and through the efficacy of grace, to assimilate their actions to those of the saints. If, through the weakness of human nature, they fall, they immediately rise with redoubled energy, and determine, by God's grace, to fall no more. A piercing sorrow marks their transition from sin to sanctity. This class is very numerous, is the pride of the Church, whom she presents to her divine Founder, as the price of His Precious Blood. The world does not notice their self-sacrifice, because it has no spiritual vision. To the minds of this class, who are never intoxicated by shadowy joys, the nothingness of the world, the extremes of happiness and pain in the invisible worlds, are constantly present. As may be expected, this class is virtuous, charitable, honest, truthful and sober. With mathematical nicety they discharge their duties towards their children, the Church and the

State, and hence, at any moment, after due preparation, are ready to enjoy the bliss of heaven.

The second class, examined by the light of true philosophy, is composed of those who submit to a teaching authority in matters of faith, but do not love, because their faith is non-practical. They admire confession, but ignore its practice. Almsdeeds they seldom make, and when they do, they desire its publicity. The Christian education of their children gives them no concern. In trade they are sharp, while in friendship they are deceitful. In a word, their hearts are as full of the world, as their lungs are of air. But they must die. Let us listen to what they say at day's decline: "Alas! our hope of a happy eternity is not very firm. Our repeated sins of commission and omission weigh heavily on us. The scene that surrounds us is as dark as it is mournful. Ah! if only we could enter on the dawn of life again, we would act differently, but now it is too late, for we feel the icy embraces of death!"

To analyze the third class does not require much philosophical vision, because the majority of them are noxious weeds in the garden of the Church, while to society they are a pest. In the horizon of society they are as conspicuous as is a comet in the dome of heaven, and like it are influenced by no law. There is no crime but they are ready to commit, no depth of degradation but they are ready to plunge into. When justice places its hand on them, as it has now in the Cronin murder case, they

say that they "are Catholics." If they placed the word, bad, before the term, Catholic, then we could determine the value of their Catholicity, but this they will not do, because they are "*wandering stars, clouds without water*, outcasts who feed on and feel happy in their habitual sins."

Here it may be asked, what has induced this sinful habit? A non-Christian education, a non-practical faith, dime novels, the force of temptation, an unfettered will, bad companions and perilous allurements. These acclimate them to crime and harden them in vice. As the Church of their baptism is not accountable for their actions, infidelity should not point to them as the fruit of that religion our Lord established. To charge the Church with the evil deeds of bad Catholics, is as vapid as to charge God with the Johnstown catastrophe.

CONCLUSION.

As I have now reached the end of my undertaking, I will briefly examine the import of the term, *end.* What does it mean? In the first place, it signifies the final close of my investigation of the vast, immensurable space I passed over and the many difficult questions I treated in the composition of my work. In the second, its meaning has a wider range, because it conveys the idea that all sublunary beings will cease to be. Not only sublunary entities will cease to exist, but the universe itself. *A day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds* will dawn, whose close will chant the requiem of the defunct universe. Our earth will be no more, it will be destroyed by fire. The crystalline spheres will be no more, they will melt with heat. Where then shall be found those vapid, insignificant creatures who denied the existence of God and the divine origin of His holy religion? Where then shall be found the sumptuous palaces of the rich who persecuted the poor? Where then shall be found populous cities, kings and statesmen, who framed and enforced laws destructive of the rights of man? Amidst the ashes of our incinerated planet. Will the human soul be thoroughly

consumed on this final day? No. It will exist forever. To annihilate it would require an act as omnipotent as that which created it. Being simple, spiritual essence, it is not subject to demolition. As such is the inherent nature of the human soul, it will be of advantage to contemplate its departure out of time into eternity.

Those who depart forever from the mystic body of Christ constitute two classes: the one served the world, the other God. It is announced to the votary of the world that he must die, for his days have come to an end, are about to pass away and be forgotten. The pangs, the convulsions of death, are about to shake the foundations of his material component, which will release its soul from its prison. The announcement produces sadness and darkness in his soul, in his household and among his friends. The gloomy thought, the awful certainty, that he must leave behind him the wealth he accumulated, the world he so faithfully served, its smiles and sunshine, its busy throng and uproar of joy and its servile adulation, tortures his soul with the pangs of remorse, while, for the first time in years, it imparts to his conscience its normal vision. Oh! what a disgusting picture, what a dark epitome of his misspent life this places before his intellect for its contemplation. He calls upon the world, he so faithfully served, upon the wealth, he so dishonestly accumulated, for help in his death-struggle, but both hear him not, heed him not, succor him not, alleviate not his delirium.

He implores his wife, his children, his friends to help him, but they could not fend off death any more than the world and his wealth could. He again looks into his conscience, and there sees a disgusting accumulation of sin which drives him into despair. He lurches, heavily, from the hideous sight, whines and cries, screams and roars, exhales a heavy breath and enters into the unexplored abyss of eternity!

It is pleasing to note the departure of the second class out of this world, because they faithfully served God during their lives. From the light of faith, they knew that grace is an inestimable gift, which, when used, made them the friends of God; that sin unto death would make them His enemies, and hence, they utilized grace to escape the results of sin. To obtain grace they lived up to the law of God, believing that when it is violated, it removes grace from the soul, which is its life. Being in a state of grace they become wedded to God, who said: "I will espouse thee to me in faith."*

Into the souls and hearts of this class earthly goods did not enter—that is, they did not worship them, but used them according to the dictates of religion and reason. As a consequence, their hearts were saturated with hopeful sweets. They sought but God in all their undertakings, and the finding of Him filled them with delight. "Delight in the Lord, and He will give thee the requests of

* Osee, ii, 20.

thy heart."* On this Saint Augustin says: "The human heart is restless until it rests in God."** And so it is, for nothing in the world can satisfy it, can buoy it up on the ocean of time but He. He alone can impart true peace to it and He does.

The pains, miseries and crosses incident to this life, they endured with Christian patience and resignation, remembering that their divine Redeemer bore them, too, without a murmur, and therefore, that the servant is not above his Master. In their trials and crosses they had recourse to their crucified God, who invited them, saying: "Come to me, all you that labor and are burdened, and I will refresh you."†

It followed, therefore, that in the retrospect of their lives, they discerned no cloud that could obscure the splendor and glory of their faith, on which they so often soared above the limits of material creation to contemplate the perfections of the Incarnate Word, the Creator of heaven and earth, who said: "Amen, amen, I say to you, if any man keep my word he shall not see death forever."‡ They did keep His word, and hence, their joy and peace in their last moments—a peace and a joy the world knows nothing of. This is the peace, which, St. Paul says: "Surpasseth all understanding."§ And so it does, because the human being in whose heart God abides by His grace, whether he be a priest or a layman, is so happy, so composed within himself, so united to his

* Ps. xxxvi, 4. † Matt. xi, 28. ‡ John viii, 51.
** *Conf.* Lib. 1. Cap. 1. § Phil. iv, 7.

Creator that neither the tongue of slander, nor insult from his own, nor from those of the world of man, can lessen the volume of his joy. If he be a minister of the gospel whose character is unjustly assailed, his joy is almost ecstatic from its intensity, because he becomes more and more conformed to his crucified Lord and Master. Speaking of this joy the Redeemer said: "Your joy no man shall take from you."†

The friends of the dying Christian send for the minister of religion, who, after having administered the Sacraments, says to him: "My brother in Christ, the sands of your life are about run out, and hence, your moments on this earth are but few." At this the dying Christian becomes alarmed, although, time and again he ardently desired to die, in order that he might be united to his God. He says to the minister of religion: Father in God, in as much as I have been an unprofitable workman in the vineyard of the Lord, I fear the result of my transition from time to eternity. Oh! I fear the just judgments of God from whose all-seeing-eye nothing can be concealed." "How can you fear," replies the priest, "when you have received the holy Viaticum who drives out fear? Your fear is a holy one, inspired by the grace of the Sacraments you have received, therefore, then, hope for a happy death and a favorable judgment. The God, whom you served and loved during your life you will soon see with

† John xvi, 22.

inviting smiles on His countenance, which will attract you to His bosom. Be hopeful: as the image of God in your soul is not darkened by sin, your judgment will be favorable. So soon as your soul scales the walls of your body, it will enter into the joy of our Lord." The dying Christian being certain that his soul is not wrapped in the winding sheet of sin, hopes for a happy death. The language of faith, of hope and of charity whispers softly into his intellect that, death is not bitter to those who loved and served God during their term on this earth, and hence, that they need not fear death.

While those thoughts were acting on his mind, and while prayer was being offered to God for his happy death, after casting his eyes towards heaven and then on the crucifix which he held in his hands, his soul left its earthly prison, sped through space, soared above and beyond the celestial spheres with more than lightening speed to God's tribunal, there, to be judged. If the soul of this Christian were free from venial sin and was not indebted to the justice of God, it was admitted into the society of the elect. If it were indebted to His justice it was sentenced to purgatory, or a middle state of suffering, there, to be cleansed, because *nothing defiled can enter heaven.*

THE END.

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